

Biogr.

576 ^{gt}

Kennett

White

THE

OF THE

IN 1872

AND

THE

IN 1872

AND

IN 1872

AND

IN 1872

AND

IN 1872

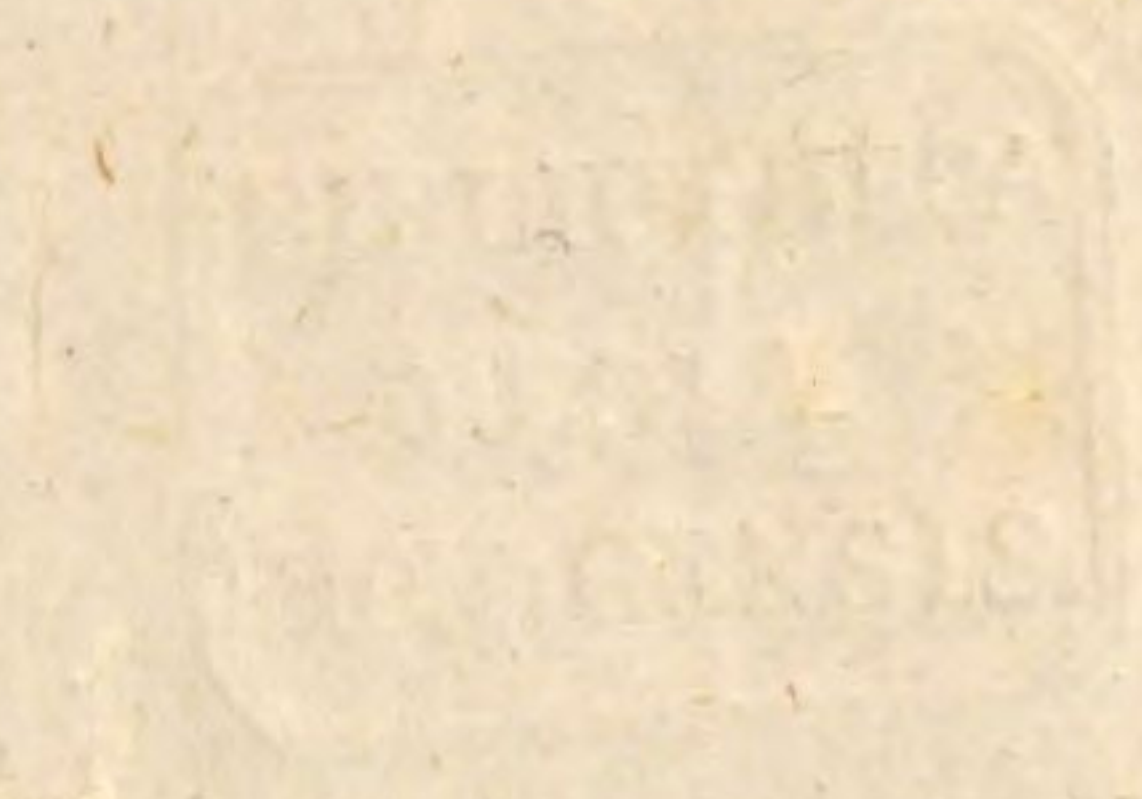
AND

IN 1872

AND

IN 1872

AND



THE
L I F E

Of the RIGHT REVEREND

Dr. *White Kennett*,

Late Lord Bishop of PETERBOROUGH.

With several

Original LETTERS

Of the late

Archbishop of *Canterbury*, Dr. TENNISON,
The late EARL of SUNDERLAND,
Bishop KENNETT, &c.

And some curious

Original PAPERS and RECORDS,

Never before Publish'd.

L O N D O N :

Printed for S. BILLINGSLEY at the *Judge's-Head* in
Chancery-Lane ; and Sold by J. ROBERTS in
Warwick-Lane ; and T. Cox under the *Royal-*
Exchange.

M.DCC.XXX.

BIBLIOTHECA
REGIA
MONACENSIS.

Bayerische
Staatsbibliothek
München



T H E
P R E F A C E.

HO' I shall not, with great Earnestness and Anxiety, desire the Reader's Candour in the Perusal of these Papers (because I cou'd never find a Reader the more candid for asking) yet he has a Right to be inform'd how the World comes to be so soon presented with these *Memoirs* of Bishop *Kennett*, and upon what Authority those Parts of them stand, which are not drawn from, and supported by, his own publick Writings and Discourses.

'Tis well known, that Dr. *Kennett* had, for a Course of many Years, been very ill-treated by the *Nonjurors*, and other open and secret Enemies of the *Revolution* and *Protestant* Succession: But

about the Time his late *Majesty* began his happy Reign, there seem'd to be a more than ordinary Run of personal Abuse and Calumny against him, express'd in various Forms of malicious and licentious Writings.

He was bred a Sort of *Tory*; and being of a lively active Temper, several Things, in his younger Days, were said, written, or done by him under that Influence; which (tho' he was never us'd to deny, but frequently own'd) yet afterwards, he saw Cause to put them away as *childish Things*: And being a Man of great Weight and Abilities, he was, for this, continually pelted by that Faction, with the Reproach of *turning and changing*, &c. when, in Reality, he made but *one* early Change, in sober Conviction of Truth and Justice, and continu'd in the same Principles, with Stedfastness and Patience, under all the Times of Difficulty and Trial. From the *Revolution*, to the Time of his Death, his Opinions and his Profession of them were,
for

The PREFACE. v

for the main, always the same; always in Defence of that most providential Deliverance; and for securing the happy Consequence of it, the *Protestant Succession*.

Hinc illæ lacrymæ! From hence were the Grief and Indignation of the *Facobites*, and other Well-wishers to that Cause. This brought upon him whole Volleys of violent Pamphlets from that Quarter, without any Manner of Truth or Ingenuity in them.

My Indignation at such Treatment, made me think of Answering two or three of the Libels that were publish'd against Dr. *Kennett*; and I thought this the more proper, on Account of a Sort of *Challenge* or *Advertisement*, tack'd to one of them * in these Words of singular good Manners: “ There is now preparing for the Press the Life of Dr. *White Kennett*. Those Gentlemen who have any Memoirs by them, condu-

* The Conduct of the Rev. Dr. *Kennett*; printed for *A. Dodd*, &c. 1717.

vi *The* P R E F A C E.

“ cing to so useful a Work, if they will
“ be pleas’d to send them to *A. Dodd* at
“ the *Peacock* without *Temple-Bar*, the
“ Favour shall be gratefully acknow-
“ ledg’d.”

Now, what Life of any Mortal is there, that will bear an Enemy’s Writing, especially of such base Enemies, as write for the Sake of Calumny, and make no Conscience of Falshood?

This, and other Things of the same Kind, put me upon drawing up a *Vindication* of *Dr. Kennett*, both as to his *Writings* and *Conduct* of his Life; and, for that Purpose, I industriously set myself to collect whatever I cou’d learn, either of the one or the other.

When I had made some little Progress in this Design, I thought it proper to inform the *Dean* of it; who, to say the Truth, at that Time, much discourag’d me in it. He told me, “ The Intention
“ was extremely kind, and there he
“ wou’d have it rest. For such Sort of
“ barking Mouths were not to be stop-
“ ped

The PREFACE. vii

“ ped with Sense or Reason. Archbishop
“ *Tillotson* bundled up many of that Par-
“ ty’s Papers and Pamphlets against him,
“ with this Inscription only : *These are*
“ *Libels : God forgive them : I do.*”
These were his Words, in a Letter to
me on this Occasion.

But notwithstanding this Discourage-
ment, upon the Publishing of another
base and virulent Pamphlet soon after,
I still thought it proper to say Truth,
and do Justice ; and, at last, obtain’d the
Dean’s Leave to go on, upon Condition
that I wou’d confine myself entirely to
his necessary *Vindication*. I carefully
observ’d that Condition, and did not run
into any Flourishes of Commendation.
I ty’d myself down to Matter of Fact ;
an Abstract of his Writings, and the
main Steps of his Life, so far as my Sub-
ject was concern’d ; and intended, when
the Whole was finish’d, to commend it
to Posterity, and to as many of the pre-
sent Age as were cool enough to judge
of Things and Men, with an honest
and impartial Mind.

viii *The* PREFACE.

But when I had done, and an *Advertisement* was publish'd, that such a Work was going to the Press, the *Dean* had alter'd his Mind: He had the Papers for his own Perusal; but wou'd, by no Means, consent they shou'd then be publish'd; and in his Hands they lay to the Time of his Death; since which, they were, at my Request, delivered to me *by his Son and Executor.*

What the Reader is now presented with, is but a Part of what I had before drawn up; with the Addition of many other Particulars; some not then known, others not proper to be publish'd, whilst he was living.

As to the Facts here related, I can truly say, great Care has been taken to be well inform'd. I have not ventur'd to assert any Thing, which I do not either *know* to be true, or *believe* to be so, upon the Report of those I have great Reason to give Credit to. I learn'd many Things from the *Bishop* himself; and obtain'd the Favour of several Hints
and

The PREFACE. ix

and Notices, inserted in one Part, or other, of these *Memoirs*, in particular the Affair of Settling a Church of *England* Minister at *Leghorn*, &c. The several Letters to the Lord Bishop of *Carlisle*, and others, were put up with my own Papers, and receiv'd since his Death. The Account I give of the Affair of Settling a Church of *England* Minister at *Leghorn* (in which he had so great a Share) was given me by him, many Years ago.

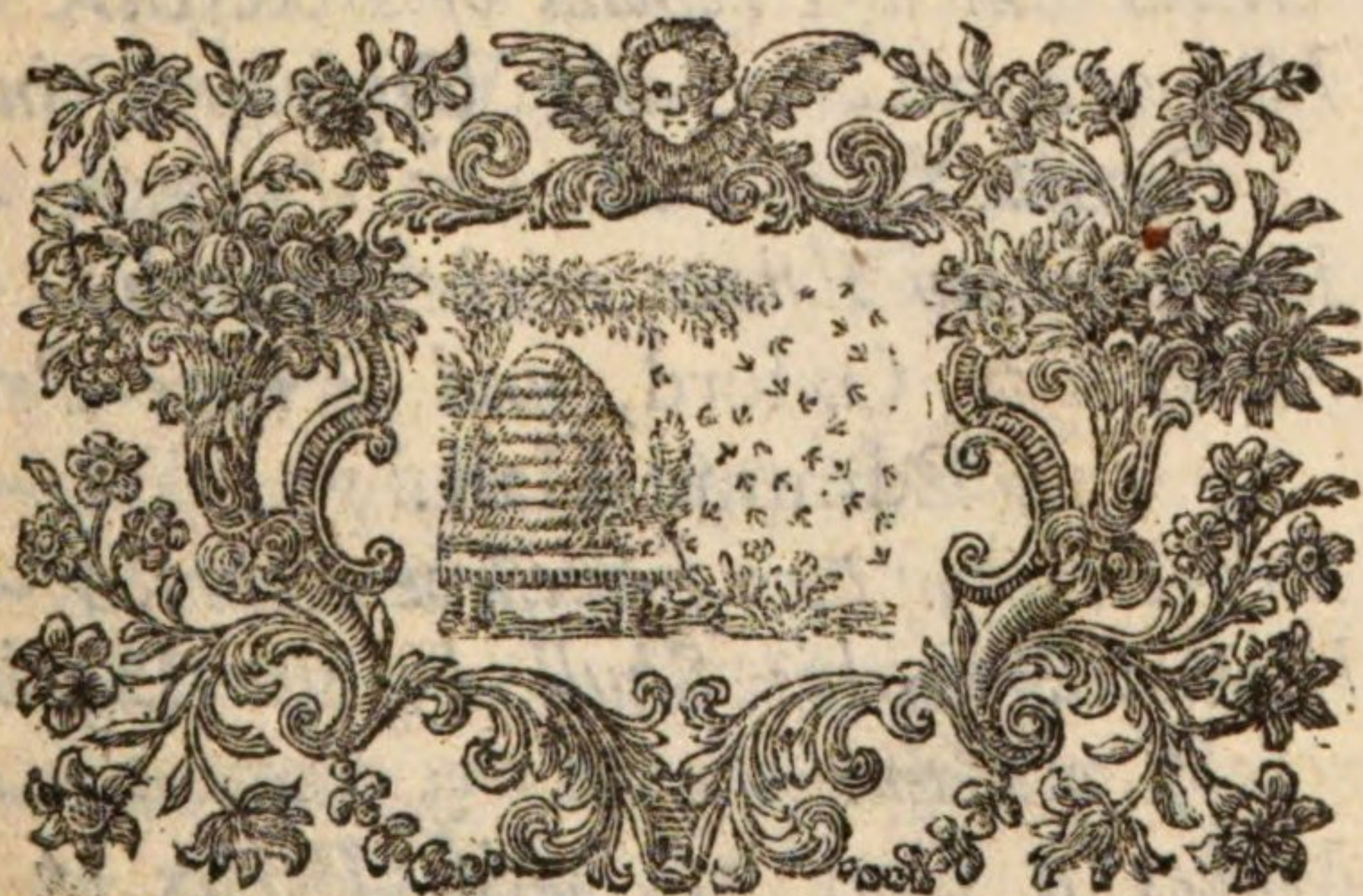
This does not pretend to give an *exact* and *full* Account of the Life of Bishop *Kennett*. I have not Materials, nor am I at all qualify'd for such an Undertaking. What is here offer'd will, I hope, be sufficient to shew my grateful Respects to his Memory, who was the kind Director and Encourager of my Studies; and by whose Advice, Assistance, and Recommendation of me to a most eminent and learned Prelate, I was admitted into a Profession so honourable in itself, and to my Inclinations,
Studies,

x *The* PREFACE.

Studies, and Course of Life, every way so agreeable. It will, I hope also, serve, not only to give some Entertainment, if not Satisfaction to the curious and inquisitive Reader, but to do some little Good in the World, (the great End we ought to aim at, in all our Undertakings) by exciting others to an Imitation of whatever was commendable or excellent in him. He had his Imperfections, and Infirmities, no doubt ; but they were abundantly aton'd for, by many great and excellent Virtues ; and such, as shou'd, in an especial Manner, have recommended him to the Esteem and Love of Mankind. He was of a very communicative and publick Spirit ; wou'd submit to any Trouble or Fatigue to serve a Friend, the Publick, or Posterity. He was a Father and true Friend of the *Church* ; and tho' he utterly dislik'd the Way of Separation, yet he express'd great Charity and Moderation towards those who are so unhappy as to differ from us. He was a *Patriot* and
hearty

The PREFACE. xi

heartly Lover of his *Country*; a Champion and faithful Assertor of the *Protestant* Religion; and (what it depends upon in this Kingdom) the Protestant *Succession*. In short, his Life, in all the principal Passages and Occurrences of it, was such, as will well bear a Review, and be some Example to Mankind in the several Characters and Stations he pass'd thro', and sustain'd. May God long continue to us, and increase the Number of such truly Learned, Religious, Wise, Vigilant and Active *Prelates*, for the publick Services of our Church and Nation, and give us a due Sense of our own Happiness in them!



THE CONTENTS.

M	<i>R. Kennett's Birth and Parentage.</i>	Page 1
—	<i>His Education in the Country.</i>	2
—	<i>Remov'd to Westminster.</i>	ibid.
—	<i>Entertain'd in a private Family.</i>	ibid.
—	<i>Sent to the University of Oxon.</i>	3
—	<i>Much esteem'd and taken Notice of.</i>	ibid.
—	<i>Translates several Books from the Latin into English.</i>	ibid.
—	<i>Acquainted with Ant. Wood.</i>	4
—	<i>Valu'd by the Gentlemen-Commoners.</i>	ibid.
—	<i>Presented to Amersden by Sir William Glynne, &c.</i>	ibid.
—	<i>Curate, and Assistant to Mr. Blackwell in his School.</i>	ibid.
—	<i>Gives him a Prebend of Peterb.</i>	5
—	<i>His great Care and Usefulness in his Parish.</i>	ibid.
—	<i>Recovers an Estate to the Church.</i>	6
—	<i>Returns to Oxford, and is Vice-Principal of Edmund-Hall.</i>	ibid.
—	<i>Pro-Proctor two successive Years.</i>	ibid.
—	<i>Wounded in his Skull by the Discharge of a Gun.</i>	7
—	<i>Makes a Copy of Latin Verses on that Occasion.</i>	ibid.
	— <i>Advises</i>	

The CONTENTS.

— Advises the Publishing a MS. of Mr. Somner's	Page 7
— Writes that great Man's Life.	8
Mr. Gibson's elegant Dedication to Mr. Kennett.	ibid.
— Who publishes Parochial Antiquities, &c.	10
Mr. Tanner's and Mr. Falle's Character of it.	11
Mr. Kennett's Acquaintance with Dr. Hicks.	12
— Receives the Doctor into his House.	ibid.
— Is instructed by him in the Saxon and Septentrional Tongues.	ibid.
— Advises him to turn his Thoughts and Studies that Way.	13
— This produc'd the Doctor's most learned Book.	ibid.
Dr. Hicks's Acknowledgment of this.	ibid.
Mr. Kennett's kind and inoffensive Behaviour to him.	15
Their Disagreement.	ibid.
Mr. Kennett made Minister of St. Botolph's Aldgate.	16
— Resigns the Vicarage of Ameriden.	ibid.
— His great Labours in his Parish.	ibid.
— Engag'd in a Law-Suit there.	17
— Concern'd in the Convocation-Controversy.	18
— His Answer to Atterbury.	19
— Occasional Letter.	20
— History of the Convocation.	ibid.
— Account of the Society for Propagating the Gospel &c.	ibid.
— Sermon	

The CONTENTS.

— Sermon before the Corporation for Relief of poor Widows and Children of Cler- gymen.	Page 21
— Designs an Historical Account of it, but discourag'd.	22
The Queen's Bounty to the poor Clergy.	23
Dr. Kennett's Case of Impropriations, &c.	24
— Publishes two other Tracts on that Sub- ject.	25
— And Sir Hen. Spelman's History and Fate of Sacrilege.	26
— Is made Archdeacon of Huntingdon.	27
— Preaches the Consecration-Sermon for the Bishop of Lincoln.	ibid.
Judge Holt's Opinion of it.	28
Dr. Kennett's Sermon at Aldgate on the 30th of Jan.	29
— Many Libels against it.	30
Dr. Kennett's Sermon before the House of Com- mons on the 30th of Jan.	31
No Inconsistency between this and the other.	32
Dr. Kennett's Concern in the History of England, in 3 vols. Folio.	ibid.
— It occasions great Clamours.	34
Dr. Hicks much offended.	ibid.
— And the Duke of Leeds.	ibid.
The Prejudices against the Doctor.	35
Dr. Kennett desir'd to preach the Duke of De- vonshire's Funeral Sermon.	36
— Which is printed.	38
— Vindicated from Objections.	ibid.
The Doctor made Dean of Peterborough.	ibid.
	A

The CONTENTS.

<i>A general Vindication of him against the Libels of that Time.</i>	Page 42
<i>Dr. Kennett removes to Aldermary.</i>	49
<i>—— His Concern in procuring a Chaplain at Leghorn.</i>	52
<i>—— Prevails with his Brother Mr. Basil Kennett to go thither.</i>	53
<i>The Queen's Commission or Title to him.</i>	54
<i>Letters of Pass-port, Safeguard, &c.</i>	55
<i>Mr. Addison's Favour to Mr. K.</i>	57
<i>The Italian Papists Opposition to the Protestant Chaplain.</i>	ibid.
<i>—— In danger of the Inquisition.</i>	58
<i>Lord Sunderland's Letter on this Occasion.</i>	59
<i>—— Communicated to the Duke of Tuscany</i>	61
<i>—— And to the Pope and Cardinals.</i>	ibid.
<i>—— The Success of it.</i>	ibid.
<i>Dr. Newton's Letter to a Friend in London, on this Subject.</i>	62
<i>Mr. Kennett desires to return from Leghorn.</i>	63
<i>The Merchants recommend Mr. Taubman as a fit Person to succeed him.</i>	ibid.
<i>The Lord Archbishop of Canterbury's Letter on that Occasion.</i>	64
<i>Sending another Chaplain oppos'd by the great Duke's Minister here.</i>	66
<i>The Removing this Obstruction committed to Dr. Kennett.</i>	ibid.
<i>—— His Letter to the Consul at Leghorn.</i>	ibid.
<i>—— To Mr. Secretary Harley.</i>	68
<i>A Committee of Council on this Affair.</i>	69
	Dr.

The CONTENTS.

<i>Dr. Kennett's Representation and Petition in the Name of the Merchants.</i>	Page 70
<i>The Objection against it by the Earl of D.</i>	75
<i>—— Answer'd in Writing.</i>	76
<i>Other Objections made in Council answer'd</i>	78
<i>The Merchants Letter to the Archbishop of Canterbury from Leghorn.</i>	79
<i>Dr. Kennett's Letter to his Brother.</i>	81
<i>His other Letter to him.</i>	83
<i>—— To Robert Harley, Esq;</i>	86
<i>—— Waits upon him in Person.</i>	88
<i>Mr. Taubman's Letter to Dr. Kennett.</i>	89
<i>—— Who advises another Petition to the Council.</i>	91
<i>—— And writes again to Mr. Harley.</i>	92
<i>—— Waits on him a second and third Time.</i>	94
<i>An Advertisement put into the Post-Boy.</i>	95
<i>Poor Abel question'd for it, and his Answer.</i>	96
<i>The Order of Council for the Dispatch of Mr. Taubman.</i>	ibid.
<i>Dr. Kennett's Letter to the Consul upon it.</i>	97
<i>Mr. Taubman continues five Years, and returns.</i>	99
<i>—— Is succeeded by Mr. Crowe.</i>	ibid.
<i>The Regard due to Dr. Kennett's Memory for this Service.</i>	100
<i>—— Suspicious of his Brother's being poison'd abroad.</i>	101
<i>Dr. Kennett abus'd as disaffected to Dr. Sacheverell.</i>	102
<i>—— True Answer to his Sermon at St. Paul's.</i>	103
<i>—— Is</i>	

The CONTENTS.

— <i>Is run down for not joining in the</i>	London	
<i>Clergy's Address to the Queen.</i>	Page	104
— <i>Appointed to preach the Latin Sermon at</i>		
<i>Opening the Convocation.</i>		105
<i>The Sermon misrepresented.</i>		106
<i>Mr. H's Pamphlet concerning the Prosecution</i>		
<i>of Mr. Sare for selling the Rights of the</i>		
<i>Christian Church.</i>	—	ibid.
<i>Mr. L's Vindication of Sacheverel.</i>		107
— <i>His great Concern for writing it.</i>	—	109
<i>Dr. Kennett run down as a Low-Church Man</i>		110
<i>Dr. Kennett's Dislike of the new Doctrine, of</i>		
<i>the Invalidity of Baptism, by Persons not</i>		
<i>Episcopally ordain'd.</i>		111
— <i>Very active in promoting the Design of</i>		
<i>Building a Protestant Church at</i>		
<i>Ober-Barmen.</i>		113
— <i>His Epistle on that Occasion.</i>		115
— <i>Inscription on a Marble-stone in the said</i>		
<i>Church, to preserve the Memory of</i>		
<i>that Charity.</i>	—	120
— <i>Letter to Mr. Coleman at Boston in</i>		
<i>New-England.</i>		121
— <i>Sermon before the Society for Propaga-</i>		
<i>ting the Gospel.</i>	—	127
— <i>Letter about a Motion in Convocation,</i>		
<i>relating to Dr. Brett.</i>	—	129
— <i>Re-prints Archbishop Whitgift's Sermon</i>		
<i>before Q. Elizabeth, with a Preface</i>		
<i>of his own.</i>	—	130
— <i>The great Use of it.</i>		139
	a	An

The CONTENTS.

<i>An Account of the Altar-piece at White-Chapel.</i>	Page 140
<i>— Order'd to be taken down by the Bishop of London.</i>	141
<i>The Dean preaches zealously against Popery at Court.</i>	142
<i>— Answers the Hereditary Right &c. ibid.</i>	
<i>— Particularly that Part concerning Bishop Merks of Carlisle.</i>	143
<i>— Publishes a Memorial for Protestants, on the 5th of Nov.</i>	144
<i>— Presents the Society for Propagating the Gospel, with a great Number of Books suitable to their Design.</i>	146
<i>— Publishes a Catalogue of 'em.</i>	147
<i>— Founds an Antiquarian and Historical Library at Peterborough.</i>	149
<i>An Account of it.</i>	150
<i>The Dean's Behaviour on the late King's Accession to the Crown.</i>	151
<i>— Prints his Sermon on the Witchcraft of the Rebellion.</i>	152
<i>— Is much abus'd and threatened for it. ibid.</i>	
<i>— Was not us'd to preach Politicks.</i>	153
<i>— His excellent Sermon on the Talk of an Invasion by the K. of Sweden.</i>	154
<i>— Sermon at St. Paul's, on Nov. 5.</i>	158
<i>— Book intitled, The Wisdom of looking backwards, and the Occasion of it. ibid.</i>	
<i>An Account of Dr. Hicks's Collection of Papers.</i>	160
<i>And Mr. Howell's Tract of Schism.</i>	ibid.
	<i>Which</i>

The CONTENTS.

<i>Which occasion'd the Dean's second Letter to the Lord Bishop of Carlisle.</i>	Page 161
<i>The State of Jacobitism at that Time.</i>	ibid.
<i>The Dean's third Letter to the Lord Bishop of Carlisle.</i>	163
<i>— Answer to a Friend concerning the Libels occasion'd by these Letters.</i>	164
<i>An Account of the Difference between the Bishop of Carlisle and the Dean, concerning Alterations in the Bishop of Bangor's Sermon.</i>	165
<i>The Dean vindicated.</i>	168
<i>Objections against him answer'd.</i>	175
<i>He declares his Innocence in his last Will and Testament.</i>	178
<i>— The great Concern this Affair gave him.</i>	ibid.
<i>— Lost some of his Friends by it.</i>	181
<i>— And by being for the Repeal of the Schism-Act</i>	ibid.
<i>— His Letter to a Friend on that Occasion.</i>	ib.
<i>The Bishop of Carlisle's Account of it.</i>	182
<i>The Dean's Dislike of the Proceedings in Convocation against the Bishop of Bangor.</i>	ibid.
<i>His Enemies hop'd this Affair wou'd prevent his Advancement.</i>	183
<i>Bishop Trimnell's great Esteem for him.</i>	ibid.
<i>A brief Character of that excellent Prelate.</i>	ibid.
<i>The Dean is promoted to the Bishoprick of Peterborough.</i>	ibid.
<i>His Death and Funeral.</i>	184
<i>A Character of him.</i>	ibid.
	<i>His</i>

The CONTENTS.

<i>His Learning.</i>	Page 185
— <i>Early Reputation.</i>	ibid.
— <i>Diligence and Application.</i>	ibid.
— <i>Library.</i>	ibid.
— <i>Knowledge in Divinity.</i>	186
— <i>Sermons.</i>	ibid.
— <i>Pastoral Spirit.</i>	187
— <i>Episcopal Character.</i>	188
— <i>Piety.</i>	189
— <i>Friendly Temper.</i>	ibid.
— <i>Charity.</i>	190
— <i>Resolution and Steadiness.</i>	193
<i>A Catalogue of his Works.</i>	194

The Contents of the APPENDIX.

D R. Kennett's <i>first Advertisement.</i>	214
— <i>Second Advertisement.</i>	215
— <i>First Letter to the Bishop of Carlisle.</i>	225
— <i>Second Letter.</i>	228
— <i>Third Letter.</i>	232
— <i>Last Letter.</i>	241
— <i>Letter to a Friend.</i>	253
<i>The Bishop of Bangor's Answer to the Bishop of Carlisle.</i>	275
<i>Capt. Howe's Advertisement.</i>	283



THE
LIFE
OF

Dr. *WHITE KENNETT*,

Late Lord Bishop of PETERBOROUGH.



HE was born in the Parish of *St. Mary*, in the Town of *Dover* in *Kent*, *August* 10, 1660, being the Son of a worthy Clergyman, Mr. *Basil Kennett*, M.A. of the University of *Dublin*, Rector of *Dimchurch*, and Vicar of *Postling*, near *Hytbe*, in the same County; who was also possess'd of the *fine Cure* of *Orgaswick*, near adjoining. His Mother was *Mary* the eldest Daughter of Mr. *Thomas White*, a wealthy Magistrate, in
B that

that then flourishing Town of *Dover*, who had been a Master Shipwright, or Builder of Ships and after the Restauration was employ'd by the Government, in that Way *. From this his *Grandfather*, who was his *Godfather* likewise, he had his *Christian* Name; not without Hopes of being made his Heir; but the old Gentleman afterwards married a second Wife, by whom he had three other Children, who with their Mother, went away with the whole Estate.

The first Part of his Education was at *Eleham* and *Wye*, two Country Schools in the Neighbourhood; from whence he was remov'd to *Westminster* above the Curtain; but falling sick of the Small-pox, at the very Time of Election, his Father thought it not advisable that he shou'd wait another Year. He spent a Year, before he went to the University, in the Family of Mr. *Tolson* at *Beakborne*, and taught his three Sons with great Content and Success.

* In a Petition of several Merchants and Tradesmen, for Arrears due to them, delivered to the House of Commons in 1664, *Die Sabbati 28 Januarii*, it was allow'd by a Committee, that there was due to Mr. *Thomas White* of *Dover*; for refitting his Majesty's Ships as unpaid, on a Warrant granted by the Commissioners for Discharging the Debts of his Majesty's Navy, 223 *l.* 15 *s.* 2 *d.*

Upon

Bishop KENNETT. 3

Upon his Removal from thence to the University of *Oxon*, in *June* 1678, he was recommended by his Countryman, the learned *Dr. Wallis*, to *St. Edmund Hall*, where he had a great Interest in the Favour of the Principal, *Mr. Penton*, and was Pupil to *Mr. Allam*, a celebrated Tutor, much commended by *Ant. Wood*, the *Oxford* Historian [*Athenæ Ox.* vol. 2. p. 784.] He was there well esteem'd by the other Tutors and Masters, particularly *Sir Richard Blackmore*, and *Mr. Tully*, afterwards *Dean of Carlisle*. His Tutor took a particular Delight in imposing Tasks and Exercises on him, which he wou'd often read in the common Room, before the Masters and Gentlemen Commoners for an Occasion of commending his Pupil. He set him several whole Books to translate from the *Latin*, which he not only approv'd but recommended to the *Oxford* Booksellers for an Impression of them: Of which Sort were the Panegyrick of *Erasmus* upon *Folly*, and *Pliny* upon *Trajan*, and in the Lives of the illustrious Men written in *Latin* by *Corn. Nepos*, and done into English by several Hands, *Oxon*, 1684. the Life of *CHABRIAS*, done into English by *Mr. Kennett* of *St. Edmund Hall*. He was by his

4 *The* LIFE of

Tutor also introduc'd very early, while Under-Graduate, into the Acquaintance of Mr. *Ant. Wood*, who employ'd him in picking up several *Epitaphs*, and other Notices of eminent *Oxford* Men, and in writing to his Father for Intelligences of that Kind in *Kent*; particularly of Mr. *John Reading*, Dr. *Meric Causaubon*, and others. And tho' in the meanest Condition of those that were wholly maintain'd by their Parents, a Battler, or Semi-Commoner, he was admitted to the Conversation and Friendship of the Gentlemen Commoners. He was so valued among these, that two of them, out of pure Respect to him, prevail'd with their Fathers to be his special Patrons at his first setting out in the World: Sir *William Glynne*, Bart. presenting him to the Vicarage of *Amersden*, alias *Ambrosden*; and *William Cherry*, Esq; to *Shottesbrooke*, at the Desire of their two eldest Sons, his Contemporaries in that Hall.

Upon his Entrance on the first of these (which seems to be about the Year 1685) and some time before, he assisted both in his Church and School, the Reverend Mr. *Samuel Blackwell*, B. D. then Vicar of *Burcester*; a very worthy Man, who to the last, kept up a
great

great Friendship and frequent Correspondence with Dr. *Kennett* ; and on whom (upon his Promotion to the Bishoprick of *Peterborough*) he gratefully bestow'd a Prebend in his Church.

His first Care at *Amersden* (next to a most diligent Discharge of the Duties incumbent on him) was to beautify the Vicarage-House, to wall in the Garden, and to put an Inscription upon the Grave-Stone of Dr. *Stubbing*, who well deserv'd to be remembred, for the good Work of Building the Vicarage-House. He then set himself to Repair and Adorn the Church ; had the Bells recast ; a new Pulpit and Font ; a Fane on the Steeple ; the Churchyard enclos'd with a strong high Wall, and Gates with Peers, and many other Improvements of Strength and Beauty.

But we have yet a greater Instance of his publick Spirit at this Place, by which he was enabled to obtain these Advantages to the Church, and provide a perpetual Fund for the same Purpose. He was forc'd to be at the Pains of Recovering an Estate, that had been first given to the Repairs and Ornaments of the Church ; but had been afterwards granted to a private Person as given to superstitious Uses, and, when recover'd, was by Degrees,

alienated from the Uses of the *Church* to that of the *Parish*, and spent on the High-ways, Bridges, and Poor, till Mr. *Kennett*, by the Advice and Assistance of Bishop *Fell*, obtain'd a Trial before Commissioners for Charitable Uses, and a Decree to invest the Estate in new Trustees (of which the Patron and Vicar of the Parish were always to be two, and the rest of their Nomination) to be employ'd according to the first Purposes of Repairing and Adorning the Church of *Amersden*. And the Rents accordingly were afterwards employ'd to that Purpose very faithfully, to the great Improvement of the Church, and by Degrees, to the great Satisfaction, as well as Credit of the Parish.

After a few Years absence, he was invited back to *St. Edmund Hall*, to be Tutor and Vice-Principal in it under the Government of Dr. *Mill*, with whom he liv'd on better Terms of Peace and Friendship, than any other Vice-Principal either before or after: And by his diligent Application to the Duties of the House and University, he was well esteem'd and chosen a publick Lecturer in the Schools, and as a Man of Discipline and Spirit, was intrusted as Pro-Proctor for two successive Years.

In

Bishop K E N N E T T. 7

In *January* 1689, by the Discharge and Breaking of a Gun, with which he was shooting at a Bird, within the Parish of *Middleton-Stony* in the County of *Oxon*, a Splinter of the Barrel made a grievous Wound in his Forehead, and broke thro' both the Tables of his Skull: Which occasion'd his wearing a large black Patch of Velvet on that Part ever after. While he lay under great Disorder of Body and Brain, just after he had undergone the severe Operations of Trepanning, for Want of Sleep he made a Copy of *Latin* Verses, and dictated them to a Friend at his Bed-side, who transmitted this Copy to Sir *William Glynne*, in whose Study it was found, after Mr. *Kennett* had forgot every Thing but the sad Occasion. It is now in my Possession; and thought, by good Judges, to be no Reproach to the Author.

During his Continuance at *Oxford*, he set himself to do some Honour and Service to his Native County of *Kent*. He obtain'd a Copy of a *Dissertation* of the learned Antiquary, Mr. *Somner*, in Manuscript, upon the *Names and Situations of the Roman Ports and Forts in Kent*, and encourag'd the Person from whom he receiv'd it, to publish it in

8 *The* LIFE of

his own Name: And to make the Edition more useful, he prevail'd with an able Person to add some Notes and Observations on it; to which he prefix'd the Life of Mr. Somner by himself. Printed at the Theatre, Oxon, 1693.

He had by this Time obtain'd the Character of one well vers'd in the Histories and Antiquities of our Nation, and was observ'd to put a Spirit of these Studies into many other excellent Persons then in the University. Infomuch that the learned Mr. Gibson (now the highly worthy Bishop of London) publishing a Translation of Mr. Somner's Treatise in Answer to *Chisletius*, concerning the Situation of the *Portus Iccius* on the Coast of *France*, opposite to *Kent*, where *Cæsar* Imbark'd for the Invasion of this Island, and other Things on that Subject, he introduc'd it into the World, with an elegant *Latin* Dedication to Mr. Kennett *. After having taken Notice that the Study of Antiquities is very much discourag'd, by its being represented as *dry* and *barren*, and the Bane of

* Licenc'd with the Book by Dr. Aldrich, and not thought Then to contain any Thing too much. It is inscrib'd, *Eximio Whito Kennetto Salutem*. Without transcribing the whole, or pretending to give a strict Translation of this Dedication, we shall only observe, that very handsome Things are said of Mr. Kennett, by the Writer.

all Delicacy and Politeness, he tells him, that
“ By this Means those who apply’d themselves
“ to it, wou’d be wholly discourag’d, but that
“ they were kept in Countenance by his Ex-
“ ample and Authority. And that there can
“ be no more effectual Answer to the Reproa-
“ ches that are cast on this Sort of Learning,
“ than that Quickness of Parts, that Strength
“ and Delicacy of Understanding, so remar-
“ kable in him : That from his Polite-
“ ness of Mind, Easiness and Affability of
“ Manners, and perfect Mastery in all the
“ Parts of gentile Learning, joyn’d with the
“ exactest Knowledge in Antiquities, the
“ World might see that this Kind of Study,
“ does by no Means cramp the Genius, or sour
“ the Temper; and from his Soundness and
“ Strength of Judgment, Men may learn,
“ that the more unguarded Flights and Sal-
“ lies of Imagination, are by this Means best
“ of all kept under and corrected. He then
“ proceeds to tell him, that he esteems him-
“ self happy in that the Nature of his Studies,
“ and his private Obligations, do both con-
“ spire to engage him to direct that Address to
“ him. For who has a better Title to these
“ golden Remains of *Somner*, than one, who by
“ so

“ so copiously and exactly writing his Life,
 “ had at the same time, conferr’d Immorta-
 “ lity upon him? To whom can I more pro-
 “ perly pay this publick Acknowledgment,
 “ than to one, by whose Instruction and Ex-
 “ ample, I am embolden’d to engage in these
 “ Sort of Studies. And then he concludes.
 “ — Go on therefore, Sir, to be the Orna-
 “ ment of our Church by your exemplary
 “ Piety, and of our University by your extra-
 “ ordinary Learning. And remember at the
 “ same time, That yours is the Glory of Sup-
 “ porting and Encouraging the Study of An-
 “ tiquities. ”

Whatever allowance is to be made to Epi-
 stles Dedicatory, where Affection shakes the
 Pen, tho’ Flattery and Design be wanting,
 yet I have credibly heard, that Mr. *Kennett*
 was highly Instrumental in promoting this
 Kind of Learning in the University, at that
 time. But what made him still more eminent
 this Way, was a Work which he some time
 after publish’d, under this Title, “ Parochi-
 “ al Antiquities attempted in the History of
 “ *Ambrosden, Burcester*, and other adjacent
 “ Parishes in the Counties of *Oxford* and
 “ *Bucks*, 4to. 1695. This is frequently taken
 Notice

Bishop K E N N E T T. II

Notice of by learned Men. Mr. *Tanner* (since Chancellor of *Norwich*) in his *Notitia Monastica*, or short History of the Religious Houses in *England* and *Wales*, often refers to the Friend and Foreman of his Studies, Mr. *Kennett's Parochial Antiquities*; and under the Priory of *Burcester*, he gives the Book this Character, *Hic Liber accuratissime*, &c. “ This
“ Book gives us a most exact History of this
“ Priory, from the Time of its being founded
“ to its Dissolution: Which the Reverend Au-
“ thor, with great Care and Faithfulness, col-
“ lected from original Manuscripts, now in the
“ possession of Sir *William Glynne* of *Ambros-*
“ *den* in the County of *Oxon*; and from several
“ other Books, both Printed and Manuscript.”

And the Reverend Mr. *Philip Falle*, Rector of *Shenly* in *Hertfordshire*, in a marginal Note, to his Visitation Sermon, preach'd at *Hertford*, June 12, 1700, having Occasion to cite Bishop *Grindal's* Register, says, “ He does so,
“ upon the Authority of the Reverend Dr. *Ken-*
“ *nett*, whose learned Account of the Antiqui-
“ ties of his own Parish Church of *Ambros-*
“ *den*, shew him excellently accomplish'd to
“ go on further in the like curious Resear-
“ ches.” It does indeed contain an Account
of

of but few Places and Persons, and so cannot be so generally useful; but it has been often acknowledged a Work of great Use to the Diocese and whole County, as well as the adjoining Parishes: And the *Glossary* at the End, is, and will be so, in all Times and Places.

While he continued at *Amersden*, he contributed yet farther to the Advancement of his favourite Studies, the Knowledge of Antiquities. Having contracted an intimate Acquaintance with Dr. *Hicks*, he receiv'd him freely into his Vicarage-House there; and, finding that by his Condition of Suffering for the Cause of King *James*, his Head and Thoughts were too much determin'd to Politicks; by which he wou'd be apt to disturb the World, and expose himself; Mr. *Kennet*, to divert him from that Mischief (as well as for other Reasons) desir'd his Instruction in the *Saxon* and *Septentrional* Tongues, and particularly the Derivation of our oldest *English* Words from the *Gothick*, and other *Norman* Dialects *. While Dr.

* To which Purpose, Mr. *Kennett* made a large Dictionary of our Words so deduc'd, as he had them from the Tongue and Pen of Dr. *Hicks*; and the Sheets may be of Use when Posterity comes to think, that we have no *English* Dictionary that gives the true Origination of our Language.

Hicks

Hicks was thus pleas'd, and amus'd by the Country Vicar, it gave this latter an Opportunity to intreat the Doctor to look more upon those Studies, to review his *Saxon* and *Islandic* Grammer, and to embellish them with Notes and Observations, that might revive and improve the Knowledge of our Antiquities in the Rise and Conveyance of our Laws, Customs, Tenures, and other national Rights. It was upon this frequent Discourse and Importunity of Mr. *Kennett*, that Dr. *Hicks* then, and there, laid the Foundation of that noble Work, which he brought to Perfection in about seven Years after, and publish'd under this Title, *Antiqua Literatura Septentrionalis libri duo, &c. Oxon, 1705.* As he himself acknowledges in these Words, in the learned Preface. *Rev. & Doctissimus vir Whiteus Kennett, S. T. P. &c.* "The Reverend and most
"Learned *White Kennet*, &c. more than seven Years ago, intreated me that I would
"undertake this Work of the ancient *Northern* Words, which in his Opinion, deserving to be more generally understood, I
"immediately set about it in his House, and
"having at length finish'd it, if it shall be
"found to be of any Advantage to the learned
"World,

“ World, ’tis entirely owing to him as the Encourager and Promoter of it.”

And I have been credibly inform’d, that had Dr. *Hicks* continu’d in the House of Mr. *Kennett*, where he was well accommodated, and well pleas’d, it had probably prevented his Writing or Acting upon any other Subject but that of our National Antiquities: For in daily Talk, he had projected several Schemes about illustrating the dark History of the *Britains*, describing the Manners of the *Germans*, tracing them in the *Norman* Customs, and more especially enquiring into the Religion of the *Saxons* before it was adulterated by Popery, &c. But the Doctor being then under a legal Incapacity, (which however was soon after taken off without his Trouble or Charge, by the Generosity of the Lord *Somers*,) he wore a Lay-Habit, and affected to be unknown, ’till a Fellow of a College in *Oxford* coming over, and calling the Doctor by his Name, he thought there was a Danger in staying, and so he went off immediately to some more obscure Retreat, and thence, in a little Time to *London*, as the best hiding Place; where, after the Death of King *William*, he had Opportunity and Encouragement to put himself

himself at the Head of a New Church, and to dress up such a Set of Principles as denounce eternal Damnation, and threaten temporal Destruction to all who are not for the *Pretender*, and the Bishop of *Thetford*.

It is certain that Dr. *Kennett* (for he had now taken *that* Degree in Divinity) at his first coming to *London*, laboured to keep up a Friendship with Dr. *Hicks*, and hop'd they might agree in the common Studies of our *English* and other *Northern* Antiquities. To this Purpose, (as I have been inform'd) he sent him some Presents of Wine, procur'd him now and then some necessary Books and Papers, to carry on his great Work, and obtain'd for him several Subscriptions to it, and did all he could to be a little Serviceable, and altogether inoffensive to him. But he found that the Doctor was going into Notions and Measures utterly inconsistent with their former Freedom, and so by Degrees there grew a Coldness, a Distance, and mutual Complaints of one another, owing only to their very different Principles in Church and State Affairs; both being very much in earnest with what they profess'd. This was soon after improv'd into an open Rupture; and
Dr.

Dr. *Hicks*, for one suppos'd Affront, after many Obligations, is said to have fallen upon Dr. *Kennett* in the rudest Manner, and with some of the falsest Things in the World *.

Having thus distinguish'd himself in the University, and been unwearied in his Endeavours in a more private Station, to promote the Interest of Religion and Learning, he was in the Year 1700, call'd to *London*, by a Member of *Edmund Hall*, *William Salkeld*, Esq; afterward Sergeant at Law, and one of his Majesty's Judges for *Wales*, being by him recommended to *Samuel Brewster*, Esq; Impropiator of *St. Botolph Aldgate*, who had legally ejected Dr. *Hollingworth* from that Cure, and at the Desire of Mr. *Salkeld* put in Mr. *Kennett* without any Sollicitation of his own. At the Undertaking the Care of this large and populous Parish, he immediately resign'd the Vicarage of *Amersden*, which he might have kept; as he quitted afterwards the Rectory of *Shottesbrook*, when he might have made it consistent with his other Preferment. He was here eminently strict and faithful in the Performance of his Ministerial Duty, which he discharg'd to a general

* Postscript to a Translation of Dr. *Kennett's* Convocation Sermon.

Satisfaction. He preach'd twice a *Lord's-day* to the same populous Congregation ; read the Prayers of the Church once a Week ; visited the Sick ; catechised the Youth ; and was desir'd very frequently to preach Funeral Sermons for one or other of his Parishioners.

He had here not only a very laborious, but a very contentious Life. For Dr. *Hollingsworth* pretended a Title from the Crown ; and, under that Pretence, labour'd to get Repossession ; and when that wou'd not do in any Course of Law, he made a Surrendry of that feigned Title to another, the Lord Keeper *Wright's* Chaplain, who got a Seal, and maintain'd a fruitless Suit for it, 'till he happen'd to be otherwise provided for. And yet even then he did what he could to entail the Quarrel, by consenting to another Grant, made to a third Person, who, upon that, began a fresh Suit in the Queen's Name, and (what was extraordinary) at the Queen's Expence, 'till Judgment was given in the Exchequer in Affirmance of the Impropriator's Right to nominate a Curate, or rather a legal Burthen on him ; which probably was, in that Case, never before question'd, and

C

will

will never be hereafter deny'd. I have heard that the good Issue of this Cause was in great Measure owing to the diligent Searches and Discoveries made by Dr. *Kennett* himself, and to his solliciting and suggesting, and having once the *Barons* Leave to argue in it.

In the Midst of this vexatious Suit, Dr. *Kennett* was engag'd in another Controversy, that requir'd much Time and Pains, about the Constitution of *English Synods*. That they might raise up the Name of a Church, and make the Clergy independent on the Civil Power; some Men set up new Pretences for the Necessity of Sitting and Acting in Convocation concurrently with every Parliament, and even as a Part of it. When the wise Archbishop, and his Brethren, saw the Tendency of this new Doctrine was only to create Trouble and Faction in the Name of the Church and Clergy, they oppos'd it; but their Opposition only rais'd the greater Clamours. And now a Pamphlet came out, intituled, *A Letter to a Convocation Man**, full of Insinuations, reflecting upon the King, as

* Dr. *Nicholl's* Introduction to Defence of the Church of *England*, p. 126.

little concern'd for the Affairs of the Church, and no great Friend to it; Taxing the Archbishop with Unskilfulness in Ecclesiastical Affairs, and too much Devotion to the Court; representing the other Bishops as diligent enough to maintain their Dignity and Revenues, but supine and thoughtless about Matters relating to the good of the Church; in short, that they were all in a Sort of Conspiracy to invade its Rights, as appears from the Dis-use of *Convocations* for so many Years past; which were there affirm'd to have a Right to sit in every Sessions of Parliament, and to deliberate upon any Thing respecting Religion, without the King's Licence. This was follow'd soon after with another by Dr. *Atterbury*, in a pompous Book, intituled, *The Rights, Powers, and Privileges of an English Convocation*, 8vo. 1700. by way of the most insulting Answer to a late Book of Dr. *Wake's*, intituled, *The Authority of Christian Princes over their Ecclesiastical Synods asserted, &c.* Dr. *Kennett* was the first Man, who, under the Countenance of Archbishop *Tenison*, examin'd, and sufficiently expos'd the wrong Bottom and false Colours in it, by an Answer, intituled, *Ecclesiastical Synods and Parliamentary*

liamentary Convocations Historically stated, and vindicated, from the Misrepresentations of Mr. Atterbury, 1701. And soon after he publish'd, An Occasional Letter on the Subject of English Convocations, 1701, and is said to be the Author of a third Treatise on that Subject, namely, The History of the Convocation of the Prelates and Clergy of the Province of Canterbury, &c. in Answer to a Narrative of the Proceedings of the lower House of Convocation, 4to. 1702.

He was soon after nam'd a Member of the Society for Propagating the Gospel in Foreign Parts, by the Charter of King *William III.* and a Man so active and zealous as he was in every good Work, could not fail of giving his utmost Assistance to that glorious Design. Accordingly, at the Desire of his Superiors, he drew up a full Account of their Proceedings to the Year 1706, under this Title, *An Account of the Society for Propagating the Gospel in Foreign Parts, establish'd by the Royal Charter of King William III. with their Proceedings and Success, and Hopes of continual Progress under the happy Reign of her most Excellent Majesty Queen Anne, London, 1706. 4to.* And within four Years after, he continu'd

tinu'd and improv'd that Account by an Historical Deduction of what had been farther transacted by the same Society; and especially what Steps and Measures had been taken by the Society *De Propaganda Fide* at Rome, and what more Christian Methods by Reform'd States and Princes. A Work of great Labour and Pains, and brought to some tolerable Perfection; but (as I am inform'd by a worthy Member) reserv'd in the Writer's Hands, because the Printing of it would have been of greater Expence to the Corporation, than their Circumstances would admit of.

When the Doctor became first engag'd in these Services to the Society for Propagating the Gospel, he was desir'd, as a Clergyman's Son, to preach the Annual Sermon before the Corporation for the Relief of poor Widows and Children of Clergymen: And tho' he undertook this upon very short Warning, (being not originally design'd to preach that Year, but importun'd upon the Failure of another Person) yet he perform'd this Duty to great Satisfaction, because the Times of Distinction were then but at hand. He publish'd the Sermon under this Title, *The Glo-*

ry of Children in their Fathers: A Sermon preach'd at the Cathedral Church of St. Paul, London, December 3, 1702. 4to. In which he propos'd some excellent Ways and Means of Benefaction to Clergymens Sons, well worthy a Review, by those who are able to make them effectual.

And the better to promote that truly Christian Design, at the Desire of his very charitable and publick-spirited Friend, Dr. Lynford, he intended to write *An Historical Account of the Corporation for the Relief of poor Widows and Children of Clergymen; and of the several Benefactions given to it, and the manifold good Services done by it.* And for this Purpose, he had gather'd up a great many Notices of Things and Persons, pick'd up the several Sermons before the Sons of the Clergy, from the first by Mr. Geo. Hall, (afterwards Archdeacon of Canterbury, and Bishop of Chester) intituled, *The Tribe of Levi*, 1658, downwards; and search'd the last Wills of several Donors and Benefactors, and would, by Degrees, have connected the Materials into some Order for the Press, but that he was unkindly us'd, and the Spirit of some new Members of that Corporation rais'd An-
ger

ger and Hatred more than Affection and Charity to the Church and Clergy. But 'tis hop'd some one Hand or other, will resume that Work in these cooler and better Times.

In a Year or two after, he gave another Instance of his innate Love and Respect to the Clergy, by the Intimation and Advice of Dr. *Tenison*, Archbishop of *Canterbury*, upon the Queen's giving in the First Fruits and Tenths for a perpetual Augmentation of the Maintenance of the poor Clergy of the Church of *England*. His Grace, and some other of the Bishops, judg'd it very proper, that, upon this providential Juncture of Repairing the Losses that Parochial Churches had suffer'd by Impropropriations, and other Frauds of Popery, some Historical Account should be given of the first Institution of Parishes, and the Ecclesiastical Rights of them, of the terrible Usurpations made by the Papal Power in transferring them to Religious Houses, of the sad and low Estate of the Parochial Clergy, call'd, in Contempt, the *Secular* Clergy; hereupon, of the Judgment of our best Reformers, that this Robbing of the Parish Priests was one of the grossest Corruptions and Scandals of Popery, and wanted

a Redress at that time necessary to bring about and settle a Reformation, of the shameful Neglect of King and Parliament at the Beginning of the Reformation, in conveying away the Estates of dissolved Religious Houses, without distinguishing between the *Lay Fees*, and the *Clergy's Glebe and Tythes*, and so making Lay Impropriators Lords of the Church: How this good Work of restoring Impropriations to poor Vicars and Curates was however recommended in every following Reign, and many noble Examples of so doing, were from Time to Time given by our Princes, Nobility, Gentry, and dignify'd Clergy; and lastly, of the greater Hopes now arising by the Queen's Piety and Bounty; with a Relation at large of the Rise and Progress of it, &c. This Task, difficult and laborious as it was, Dr. *Kennett* cheerfully undertook and perform'd in honour to his Superiors, and out of tender Compassion to the inferior Clergy, and being Dedicated to the Queen, as under God the Fountain of that Charity and Goodness, was publish'd under this Title, *The Case of Impropriations, and of the Augmentation of Vicarages, and other insufficient Cures, stated by History and Law, from the first Usurpation of*
the

the Popes, and Monks, to her Majesty's royal Bounty, lately extended to the poorer Clergy of the Church of England; with an Appendix of Records and Memorials relating to that Subject. 8vo. 1704. And from the first Publication, the Doctor was, upon all Occasions of Enquiry, gathering up such Authorities, and such Instances of Facts, and due Inferences from them, as when connected into a new Edition of that Work, will make it far more useful to the Church and Clergy: Of whom, if there were nothing else, he deserv'd better upon this Account alone, than the greater Part of those who were so much in their Favour.

In Pursuit of the same good Design, because two of the most serviceable Tracts upon that Subject, were become so uncommon, as seldom to fall into the Hands of the Gentry or Rural Clergy, the Doctor got them both to be re-printed in one small Volume, under this Title, *Two Tracts. Tract 1. entitled, De non temerandis Ecclesiis, &c. By Sir Henry Spelman, Knt. Tract 2. The poor Vicar's Plea for Tythes, &c. By Thomas Ryves, Doctor of the Civil Laws. With a Prefatory Account of the Authors and these Works, 1704. In*
which

which Preface the Editor begins thus: “ Her
 “ Majesty’s late pious Munificence to the
 “ Clergy of the Church of *England* has
 “ made glad the Hearts of her best Subjects,
 “ the best Christians, and has made them
 “ reflect on the Alienation of Tythes and
 “ Offerings, as the great Scandal of Popery,
 “ and the great Defect in our Reformation.
 “ To make up a competent Maintenance for
 “ the parochial Ministers, and so the better
 “ to provide for the Service of God, and
 “ the Care of Souls, has been the continual
 “ Subject of all good Mens Wishes, Propo-
 “ sals, and Attempts, &c.”

The Doctor’s long Course of Studies, had
 the better instructed and fitted him for these
 good Purposes. He had before delivered
 many Things of that Kind in his parochial
Antiquities; and had pursu’d the same good
 Intentions in being the Publisher of another
 notable Tract of Sir Henry Spelman, call’d
The History and Fate of Sacriledge, discover’d
by Examples of Scripture, of Heathens, and of
Christians, from the Beginning of the World con-
tinually to this Day. Wrote in the Year 1632.
A Treatise omitted in the late Edition of his
Posthumous Works, and now publish’d for the
 Terror

Terror of Evil-doers, 1698. The Preface of Mr. Kennett set forth, that “there needed
“no more to recommend that Tract to every
“good English Christian, than the Nature
“of the Subject, and the Name of the Au-
“thor, a Subject of great Importance to the
“Honour of God, and the decent Exercise
“of Religion. An Author of profound
“Learning, and true Integrity, who dedica-
“ted his Studies to the more particular Ser-
“vice of this Church and Nation.”

In the Year 1705, upon the Death of Dr. James Gardnier, Lord Bishop of *Lincoln*, (to whom Dr. Kennett was related as Chaplain, and by whom he had been prefer'd to the *Archdeaconry of Huntingdon*) Dr. Wake, then Dean of *Exeter*, being advanc'd to that See, the Doctor was chosen to Preach the Consecration Sermon, which he perform'd and publish'd under this Title, *The Office and good Work of a Bishop. A Sermon preach'd in Lambeth Chapel, at the Consecration of the Right Reverend Father in God William Lord Bishop of Lincoln, on Sunday, October 21, 1705, publish'd at the Desire of the Archbishop and Bishops. A most Learned and Excellent Discourse; and as such, (I have been credibly told,)*

told,) admir'd so much by the late Lord Chief Justice *Holt*, that he declar'd, it had more in it to the Purpose of the Legal and Christian Constitution of this Church, than any Volume of Discourses.

Whilst Dr. *Kennett* continu'd at *Aldgate*, his Steadiness to the Revolution and Protestant Succession, rais'd up a growing Party against him on the Political Account only. Soon after the *Queen's* Accession to the Crown, there began to be a mighty Noise among the common People in the Name of the *Church*; it was in Danger of the *Presbyterians*, and they were worse than the *Papists*, they were always *Schismatics* and *Rebels*; they began a War against King *Charles I.* without any Manner of Provocation; they cut off his Head, and did all they could to hinder the Restoration of King *Charles II.* and they were the Authors of all other Separation and Sedition, sworn Enemies to the Church and Crown, against Hereditary Right and Passive Obedience, and they were on all these Accounts no longer to be *endur'd*. Dr. *Kennett* saw the Meaning of all this was to spirit up the People to another Change, and therefore, in Conversation with his Neighbours, he did
what

what he cou'd to stem that Tide; and upon the next Occasion of Preaching upon the 30th of *January*, at his Parish Church of *Aldgate*, he undertook to State the History of that Day, in a plain honest Manner, with the utmost Detestation of the Murder of King *Charles I.* and yet with the Acknowledgment of some Errors in his Reign, owing to a Popish Queen, and a corrupt Ministry, who had been taking many Steps towards a more Arbitrary Government, that, by Degrees, might have gone into absolute Tyranny.

This offended many who expected other Language upon that Day, and they made such an artful Out-cry upon it, that the Doctor thought himself oblig'd to appeal to the World in the Printing of his Sermon, under the Title of *A Compassionate Enquiry into the Causes of the Civil War, &c.* 4to, 1704. with an honest Advertisement, that
“ this plain Sermon was not design'd for the
“ Press, but was challeng'd to appear there
“ by the Misapprehensions of some few who
“ heard it, and by the more confident Report
“ of a far greater Number who did not
“ hear it,” &c. The Sermon beginning thus. — “ The Evil of this Day, which we
“ now

“ now deplore in Fasting and Mourning, was
 “ an unnatural Civil War, that overturn’d
 “ the best Constitution in the World, that
 “ made our whole Island an Aceldama, a
 “ Field of Blood, and thro’ Heaps of Rapine
 “ and Slaughter, proceeded to the deplorable
 “ Death of the Martyr of this Day, one
 “ of the most virtuous and most religious
 “ of our English Princes.”— Then agreeably
 to the Text, Enquiring whence, and by what
 means this Evil came, he did innocently
 affirm and prove, that “ the leading Causes
 “ of this Day’s Evil, improv’d by wicked
 “ Arts and Designs, were chiefly these:
 “ *First*, A *French* Interest and Alliance;
 “ and from thence arising, *Secondly*, The
 “ Apprehensions and Fears of Popery; which
 “ led on, *Thirdly*, The Jealousies of Op-
 “ pression and Illegal Power: Which tended
 “ more and more to, *Fourthly*, The Growth of
 “ Prophaneness and Immorality; and even this
 “ help’d to produce, *Fifthly*, That Hypocri-
 “ sy and Perfidiousness which accomplish’d
 “ the Sin, and the infinite Scandal of this
 “ Day.”

After the Publication of this Sermon,
 there were some Libels against it, but no
 Rea-

Reasoning or Historical Answers to it; and they who threatned to Complain of it in Convocation, where the Doctor had by other Writings offended the Majority of the *lower* House, thought fit to drop their partial Intentions. And the wiser Part of the Nation were so well satisfy'd, that he soon after receiv'd an Order from the Honourable *House of Commons*, to Preach before them on the same solemn Occasion, *January 30, 1705.* And the Doctor had the Thanks of the House for his Sermon, and was desir'd to Print it, as it accordingly was. Any one who reads it, may easily perceive that he began *this* Sermon in his own Thoughts, where the *other* ended; namely, that whatever unhappy Grounds and Occasions were given for that unnatural Civil War, yet, in the Issue of it, nothing could justify or excuse the horrid and execrable Murder of King *Charles I.* demonstrating the Illegality and Wickedness of it, by a Multitude of Proofs from History and Law, and bringing a great many other Authorities to be cast into the Margin of the printed Sermon.

The Effect of this was, that some malicious and weak People, cry'd out that the two
Sermons

Sermons were opposite to one another, when they were indeed but a Connexion of the two greatest Truths. 1. That some just Offences were really given by the Court of King *Charles I.* to raise the People's Fears and Apprehensions of Popery and Arbitrary Power, that mov'd the two Houses to think of Self-Defence, and Preservation of the Publick. 2. That whatever was the unfortunate Beginning of a Civil War, the Success of it, on what was call'd the Parliament Side, cou'd by no Means warrant the Imprisonment, Trial, and Execution of the King. These two Propositions are sufficiently laid down by the Earl of *Clarendon*, in his History of the Rebellion and Civil Wars; which cou'd never be purg'd of those fundamental Truths, and of the Dependance of one upon the other of them.

Under the Prejudices, unjustly occasion'd by this Sermon, the Doctor was engag'd in another Affair, which abundantly increas'd them. Some Booksellers had been well advis'd to make a Collection of the best Writers, of the Lives and Reigns of our several *English* Princes, from the *Conquest* to the Beginning of the Reign of Queen *Anne*, and to re-

re-print them fairly in *three* Volumes, when they had laid this Scheme, they found it necessary to have a Continuation made by some one new Hand, of the *four* last Reigns of *Charles I. Charles II. James II. William III.* and they did at last prevail with *Dr. Kennett* to draw up the Materials for this third Volume. He had no Manner of Hand in any Branch of the two former; nor in the *Preface* to them, which was written by *Mr. Hughes*, and concluded thus. — “For what
“remains to be said concerning the third
“Volume, the judicious and accomplish’d
“Writer of it, has thought fit in his own
“Words to address the Publick as follows.”
And the Words [*All new Writ by a Learned and Impartial Hand*] were added by the Booksellers. From whence it is plain that the Author resolv’d to conceal his Name; and we may believe that the few Undertakers for the Press, who were let into the Secret, were oblig’d by Promise, not to betray it. So little did he aim at Reputation, and so sensible was he, that a Work of that Nature, wou’d live best and longest, by burying alive the Author of it.

But it seems in a pragmatical Age with a restless Party, the concealing and withdrawing himself, did but raise the fiercer Pursuit after him; and the *Jacobite* Out-cry was, that Dr. *Kennett* was the Writer of that History, designing to expose them and their Cause; Dr. *Hicks* was the first, who was extremely Angry, that there was not a due Respect paid to his Book *Jovian*, and to the Notions of it. And even some Persons who had gone into the Revolution with forwardness enough, and yet had not found their full Account in it, were offended, that too much, or too little Notice was taken of the Parts they acted about that Time. And above all, an eminent *Peer*, very Instrumental in the Revolution, by taking up Arms in the *North*, had made such an Improvement of his Honours and Fortunes by it, that he thought himself priviledg'd and protected from any Retrospect, upon his Conduct in the Court and Treasury of King *Charles II.* And therefore finding in that History a Narrative of what appear'd to be Male-Administration, tho' taken from the Parliament Journals and printed Trials, and other publick Papers, he was much offended; and taking an Opportunity

nity, upon the Death of the Duke of *Montague*, to give some Account of his Transactions with *France*, from his own Papers and Letters, complain'd of the Mis-representation of his Services made by that late Historian; who really did not seem to mean any Thing of Reflection on his noble Person, and Family; but related Facts as he found them before related.

However, on that Occasion, of his Grace's Complaint, he enquir'd more narrowly into those Matters, and stated them over again in a most authentick Manner, but finding that the more full Discovery, wou'd only create the greater Offence, he wou'd not suffer what he had written to be publish'd to the World.

Soon after this, was the Sermon preach'd at the Duke of *Devonshire's* Funeral, publish'd by the *Doctor*, with some *Memoirs* of the Family of *Cavendish*. The Offences before taken at *Dr. Kennett*, however unreasonable, as Posterity will judge, dispos'd a growing Set of People, to dislike every thing he wrote or did: For the Times were now come, when Parties judg'd of Actions and Writings, not by the Merit of the Performances, but by the Affection or Prejudice they bore to the

Name of the Authors of them. He was now stamp'd for a *Whig-Writer*; which was as bad as the being a Republican, and a *Presbyterian*; and that was *worse* than the being a *Papist*. Many of our best Prelates and Divines have suffer'd under the same Prejudices of Malice and Ignorance; when their political Writings have offended, then the Party run down all their other Performances whatsoever. When once Angry, they catch at new Causes, and fresher Pretences of being more Angry; like Children and other People of no command upon themselves, they are scratching of *new* Wounds, because of an Itching in the old Sore.

It was under this Disadvantage that the Doctor was call'd to preach a *Funeral Sermon* for the *Duke of Devonshire*; from which he excus'd himself as a Stranger to that noble Family, and till then utterly unknown to them. But it appear'd that a Reverend Prelate had recommended him to that Duty, and had undertaken to give him such Instructions, as might enable him to speak with Truth and proper Observations of that *Great Man*. Upon this Encouragement, he comply'd with the importunate Request, and upon a short Warning, amidst the Necessity
of

of asking many Questions, and making many Visits, he drew up a serious Sermon, and attended the very solemn Funeral to *Derby*, delivering the Sermon before a very full Audience of the neighbouring Gentry, who cou'd best judge of the Character given of that noble Peer; and in the same Evening, one of them at Table, in the Name of the Rest, thank'd the Preacher, and told him, that they in that Country, had been Witnesses of the Truth of the most material Things he had so well spoken of the late Duke: And it was by their Report, and the concurrent Testimony of that Part of the Family that attended those Obsequies, that his present Grace the *Duke of Devonshire*, a Peer of great Prudence and Probity, generously approv'd of that last Office, and desir'd the Doctor to publish the Sermon; to which he submitted with the less Fear of Offence, because all he said relating to his *Life*, was either suggested or allow'd by the then Bishop of *Sarum*, who was intimately acquainted with his Grace's Conduct; and all that he observ'd concerning his *Sickness* and *Death*, was communicated to him by the Eye-Witness, and faithful Judge of them, the then Lord Bishop

of *Ely*. Upon their Authority, and Approbation, the Doctor publish'd his Sermon, and confirm'd the main Subject of it, by casting in some Historical Collections relating to the Descent and Progress of that Noble Family, under this Title, *A Sermon preach'd at the Funeral of the Right Noble William Duke of Devonshire, in the Church of All-Hallows in Derby, &c. on Friday, Sept. 5, 1707, &c.* To which he made a modest Dedication to the present Duke; which he (who wou'd have despis'd Flattery, and abhor'd Falshood) was so well pleas'd with, that he had a Respect and Favour for the Doctor, and shew'd it in a very kind Manner, by recommending him to the *Queen*, for the Deanry of *Peterborough*, soon after Vacant by the Death of *Dr. Freeman*. Which we may suppose was the more easily obtain'd of her Majesty, as being her Chaplain in Ordinary, by the Recommendation of the Lord Archbishop of *Canterbury*, and the Lord *Godolphin*.

This Preferment, (tho' not so much to be envied) rais'd the fiercer Spite and Malice of the Party against him: Libels and peevish Sermons pointed at him. They got young Men to tune the *Oxford* Pulpit, and let out their
 Press

Press at *Oxford* to the printing, or re-printing a sorry Libel of poor *John Dunton*, against the deceased *Duke*, and his funeral Preacher; wherein he told some Stories which the Doctor was so little concern'd in, that he has often said, he had never before heard of them.

Some said that he had cover'd all the Vices and Infirmities of that great Man; which was so far from being true, that he plainly intimated them. Speaking of his Averseness to the Principles of *Mr. Hobbs*, who liv'd in that noble Family, he sufficiently confesses that he was not so untainted in his Morals. *He despis'd the Philosophy, as much as he abhor'd the Politicks of that bold Pretender: Oh! if he had been as happily preserv'd from all others.* And speaking of his great Affection to the noble *Lord Russel* in his Sufferings, it is said.—*After the last Embraces, when he was in Confusion withdrawing, the Lord Russel call'd him back, and begg'd him to apply himself more to a religious and virtuous Course of Life; telling him how great a Support he now felt from that alone, and what a mighty Comfort it supply'd him with in a last Hour. It is to be hop'd this*

made an Impression, for it was receiv'd with a Flood of Tears, as that Lord told it immediately to the Divines that then attended on him. If he said no more, it was but a common charitable Trespass; no Preacher is bound particularly to enumerate all the Faults and Miscarriages of the Deceased, but rather to recommend the Things that are Praise worthy, and of good Example.

Other Objectors said, that the Doctor had encourag'd a Death-Bed-Repentance, and taken away all the Hazard of it: When yet the Sermon has not a Word of preferring or trusting to a late Repentance, only that in his Time of Sicknes, the Duke sent for an eminent Prelate of our Church to visit and assist him, who found him in a full Disposition to make his Peace with God. He confess'd his being troubled, very much troubled for the Lateness of his Repentance, which he hop'd was sincere, and desir'd the Bishop to pray heartily with him to God, that he wou'd be graciously pleas'd to accept it.

Others insinuated, that the Preacher had built a Bridge to Heaven, for Men of Wit and Parts, but that the duller Sort of Mankind must not hope to pass that Way: When yet he had said nothing at all to that Effect,

Effect, but in this sound Truth, that the more Understanding a Man has, the sooner he may come to a Sense of God and Religion. He says nothing but what common Experience and Observation justifies, that the ignorant and unnurtur'd Multitude, are not in the Nature of the Thing, so likely to be wrought upon by the Powers of Religion as wise and understanding Men, those of a Higher and better Education. *We have had in our own Nation (says he) Men of illustrious Honour and of the most celebrated Parts, who had been carry'd away by the Course of this World into extravagant Vices and Follies, and yet upon the Prospect of Death, these Men of Understanding have felt the excellent Spirit moving in them: They have retracted their loose Opinions; they have repented of their grievous Sins; they have made their Peace with God, and have died; nay, sometimes have recover'd and liv'd, like true unfeigned Christian Converts. So great are the Powers of Religion to Work upon the largest Capacities.*

There were some other little Exceptions caught at, and rail'd at, in the Sermon; but, as it was the *political* Character of this great Man, that was the main Topick of the Preacher;

Preacher ; to represent him a true Patriot ; a stout Friend of his Country ; and a constant Assertor of the Protestant Interest, and the Liberties of *Europe* ; so, it was in Truth, *this* Character, that gave the great Offence, and rais'd the mighty Noise among the Party, disaffected to the Revolution and the Protestant Succession. From hence were the Grief and Indignation of the *Jacobites*, and their auxiliary Forces. Had the Preacher not been a *Constitution-Man*, and a *Whig-Writer*, nothing in the Sermon wou'd have appear'd either odious or shocking, to the profess'd and secret Enemies of that providential Deliverance of this sinking Church and Nation, the happy Revolution.

That this was the true Bottom of all the Clamour against Dean *Kennett*, both then and afterwards, is evident from the many violent Pamphlets and Libels publish'd against him ; wherein he was reproach'd, as being formerly in *other* Notions, as deserting the Party he had espous'd ; and acting upon different Principles from those he had before declar'd for ; and as a Man false, inconstant, and given to Change.

Now

Now it must be own'd, there was some Change in the *Dean's* Notions in Politicks: He was a Boy in the Reign of King *Charles II.* and taught to Quarrel for the *Succession* of the Duke of *York*. He was but a young Man when *that* began to take Place. He publish'd then a Translation of *Pliny's* Address to *Trajan*; which had been really an Academical Exercise only, printed off in the last Year of King *Charles*, and had his Cut or Print before it. So far was it from being design'd as a Panegyrick upon the *Popish* Proceedings of King *James*. Mr. *Kennett* was indeed then Loyal; but not with what the Court call'd Loyalty. For he then preach'd a Set of Sermons against Popery; he then refus'd to read the *Declaration* of King *James*, for what was call'd, *Liberty of Conscience*; and he went with the Body of the Clergy in the Diocese of *Oxford*, when they rejected an Address to the King, recommended by Bishop *Parker*.

Upon the Revolution, after he had duly consider'd and consulted with learned Men, he was fully satisfy'd in bearing true Allegiance to their Majesties King *William* and Queen *Mary*, and continu'd eminently steady

steady and faithful in his Adherence to that happy Settlement, in all the Times of Difficulty and Trial.

As to the Fact itself of Renouncing a Prejudice of Education, it cannot need any Defence or Apology with considering Men. A Man thinks and studies to little Purpose, if after a Fulness of Age and Judgment, he does not examine the Matters that are before him more critically than he did when he was so many Years younger: And what Wonder is it, that this shou'd produce some Alteration in his Opinion? Errors and Mistakes, the wisest of us all are subject to; and it wou'd be well for the World, and for Men themselves, if they wou'd be true to their own Convictions; and be so honest as to own their Mistakes, when they have discover'd them.

Mr. *Kennett* brought to the University from *Westminster*, a Genius addicted to Poetry; and by his Tutor's Encouragement, he gave several Essays of it in *Latin* and *English*: Among these, was a Ballad made by him, and printed without his Name by another, while he was an Under-Graduate. *Ant. Wood* mentions it [vol. II. p. 1131.] as his,
under

under this Title, *Poem to Mr. E. L. on his Majesty's Dissolving the late Parliament at Oxon.* March 28, 1681. This, a few Years ago, was with great Industry pick'd up and re-publish'd by one of the Libellers of the *Dean*, as a great Reproach to him. Which makes me think of the learned *Theod. Beza*, who having perform'd some juvenile Exercises of that Kind, was, in his elder Years, upbraided with them by the *Jesuits*, who run back every Step of his Life to find Matter of Accusation against him. And the honest old Man never deny'd the childish Things, but in the Preface of his *Confession*, as *Dr. Fulkes* translates it, he desieth all the World for any other Crime of Dishonesty, than the setting forth certain wanton Verses, which were made when he was a Child, and printed while he was under the Age of twenty Years. See *Dr. Fulkes's Answer to Passararine's Declaration.* 8vo, 1586. p. 12.

Every one knows, that such Writings as the Libellers of *Dr. Kennett* have generally objected to him, are to be taken as Exercises for the Improvement of Youth; and are to be suppos'd the Result of Luxuriances of Fancy, not of Ripeness of Judgment. And there-

therefore no one of common Understanding, ever upbraided Dr. *South*, or the late Bishop of *Rocheſter* (Dr. *Sprat*) with the Panegyricks they wrote on *Oliver Cromwell*. No Doubt but he chang'd his Opinion, with Regard to Parties. But this will prove no more than, that after he came into the World, and grew better acquainted with publick Affairs, he was enabled to ſee more clearly the Deſigns of ſome Men, and the Tendency of ſome Doctrines, than he was before. In this much happier than many others, who thro' a blind Prejudice to the Party they had engag'd themſelves with, have been led on blindfold in the ſame Road, as if being once Carriers Horſes, they muſt always continue ſo. And yet the little Scriblers were perpetually flirting at Dr. *Kennett's* Change of Party, when he was really the ſame (and to their Vexation, too much the ſame) for near forty Years together; an Abhorrer of Popery; a Friend of the Reformation; grateful to God, and to the Memory of King *William* for the Revolution; Faithful to Queen *Anne*, and to the *Proteſtant Succeſſion*; Joyful for the Reign of King *George*; Firm and faſt to a ſteady, legal Adminiſtration; Affectionate to the old
and

and true Church of *England*; Zealous for the Protestant Interest in *Europe*, and Desirous of an uninterrupted Succession of the Royal Family of King *George* for ever.

The *Dean* was upbraided in the same Libels, for the intimate Friendship between him and Dr. *Hicks*; when that Friendship was founded on the *Dean's* Part, upon the Bottom of Charity to Sufferers, and the Love of promoting common Studies; and the Breach of it was owing to the intemperate Zeal of the *Doctor*, not to any just Offence given him by Dean *Kennett* *.

He

* As to Dr. *Hicks*, we are told by an eminent Hand, that he was fully convinc'd of the Lawfulness of Taking the Oaths to King *William* and Queen *Mary*. A Friend of his, still living, (who can justify the Truth of what I am relating) was with him at *Worcester* when he resolv'd to take them: And in Order to his more solemn taking of them, determin'd to go to *London*, and do it publickly there. His Friend fearing what afterward came to pass, wou'd fain have perswaded him to continue at *Worcester*. He suggested to him the Danger of his being assaulted by his Acquaintance at *London*, and brought off from his good Resolution. The Doctor was almost angry with him: He ask'd him, Whether he thought him such a Child as not to know when he was satisfy'd of what he had to do; or not to have Steadiness enough to act according to his Persuasion? Under this good Disposition, Dr. *Hicks* went up to *London*. His Friend met him upon the Road, and again caution'd him against the Danger. He was still steady in his Purpose, and declar'd himself

He was told (in one of 'em) of a Letter written by him to that *good Father*, (so the Author calls Dr. *Hicks*) of high Compliments for his christian Priesthood; when it was only a common Civility for the Present of a Book upon the cursory Reading of it; and if it had been much worse, it was the most unmanly Thing in the *Right Reverend* to publish a private Letter in Prejudice to a Friend.

He was indeed tender of his old Acquaintance, and ready to oblige them in any Thing but *Politicks*; and he continu'd to the last to have some few Friends of that Party, who cannot but say he was a Friend to them; and he always declar'd himself ready to be so, while they appear'd peaceable and conscientious, and kept out of Factions and

self fully convinc'd of his *Duty to take the Oaths*. But, alas! when he came to Town he was better enlightned. He then saw that he had been mistaken; and from thenceforth not only refus'd to take the Oaths himself, but set himself at the Head of those that refus'd to take them. *Vindication of the Realm and Church of England*, &c. suppos'd to be written by the Archbishop of *Canterbury*, p. 22. This Behaviour in the *good Father Hicks*, (as the Party call'd him) is no great Evidence of his being so very conscientious; nor is it any Reproach to Dr. *Kennett*, that *such* a Man was his declar'd Enemy, for acting a quite contrary Part.

Plots

Plots to disturb the Government. But having been intimately acquainted with Dr. *Hicks*, Mr. *Dodwell*, and some other *Leaders*, he found their Pretences and Designs so utterly inconsistent with Truth and Charity; he saw them so restless and implacable against the publick Peace of the Church and State, that he thought it his Duty to oppose them, and their Party, to the utmost of his Power; yet without doing them any one personal Injury, or so much as the Shadow of it. But to leave this; which I thought my self oblig'd to say, once for all, in Vindication of a Man, who made it the great Business of his active and laborious Life to promote both the *Honour* and *Interest* of our Church and Nation.

In the Year 1707, the *Dean*, desiring a little more Ease with less Profit, by the Advice, and under the Favour of Dr. *Tenison*, the Lord Archbishop of *Canterbury*, he gave up the laborious Cure of *Aldgate*, and accepted her Majesty's Gift of the Rectory of *St. Mary Aldermary* in the City of *London*, void by the Promotion of Dr. *Blackall* to the See of *Exeter*; upon which Exchange, (very contrary to the Course of the World)

he lost above one hundred Pounds a Year for the Purchase of a little more Retirement, and Opportunities for Studies.

When he came first to this Church, finding a Manse, or Parsonage-House wanting, he offered 200 *l.* towards providing one convenient for his own and his Successors Residence, within either of the United Parishes; and offer'd to help to sollicite for three or four hundred Pounds more, that might have fully answer'd the good Purpose. And when that Proposal was not comply'd with, he enter'd into a Resolution of Self-denial, and apparent Hindrance to his own Interest; that was, of not Renewing the several Leases of Ground-Rents for the Rector's Glebe; for which Renewals he might have afterwards receiv'd several Fines and Sums of Money, but letting them run out, that the full House-Rents might fall in to him and his Successors; and there might be then Room for some one Rector or other (best able and willing) to contrive a convenient Dwelling. And in Pursuance of that good Resolution, there were two Houses, several Years ago, fallen in, that improv'd the Living, to the considerable Loss of the then Rector, upon the
the

the Prospect of providing better for those that succeed him. For (as he us'd to complain) nothing is more wanting in *London-Livings*, than a suitable Manse for each Minister; and wherever they are wanting, the Hiring of a House, and the Burthens annex'd to it, eat up near one Half of the allotted Maintenance. However, the *Dean* went on to supply the Church in his own Person, by constant Preaching, frequent Reading Prayers, duly Visiting the Sick, and, in the Week before *Easter*, delivering in the Desk an Exposition upon the Holy Sacrament of our Lord's-Supper; to which, great Numbers of good People resorted, and have often acknowledg'd they receiv'd great Benefit by it.

Tho' it shou'd not be tedious to my self, yet it wou'd probably swell these Papers beyond the Patience of Readers, to give an Account of the many excellent Discourses written and publish'd by the *Dean*, upon one or another Occasion. Instead of this therefore, I shall only mention a few Things more, wherein he eminently shew'd a publick Spirit, and a zealous Regard for the Interest of our Religion and Liberties; and

take Notice of such of his Writings, as have a more than ordinary Tendency to promote these.

About *Midsummer*, 1706, the Glory of her Majesty's Arms by Land, and the Terror of her Fleets in the *Mediterranean* Seas, had encourag'd the *English* Factory at *Leghorn* to hope for a Privilege, which they cou'd never before obtain, that of having a Church of *England* Chaplain to reside among them, and to administer the Offices of Religion to them. This Benefit and Honour, to the *English* Nation in that Port, was recommended and sollicitated by the worthy Consul, *Christopher Crowe*, Esq; and supported by the Advice and Assistance of the learned Dr. *Henry Newton*, her Majesty's Envoy in the Court of *Florence*, who yet cou'd obtain no Particular of express Licence or Protection from the Great Duke, but only a general Intimation, that the Civil Powers shou'd not molest him, tho' they cou'd not exempt him from the Cognizance and supreme Authority of the Inquisition at *Rome*.

Under this Uncertainty, some Merchants Trading to *Leghorn*, discours'd occasionally with Dr. *Kennett*, about the best and most effectual

effectual Way of sending over an *English* Chaplain, and desir'd he wou'd lay that Matter before the Lord Archbishop of *Canterbury*. His Grace readily concurr'd in the Opinion, that such a Privilege of the Exercise of Religion, by a lawful Minister of it, was a Right of Christians, even by the Law of Nations, in every Country where they were allow'd to settle and to traffick.

He wrote upon that Subject to Dr. *Newton*; and the Result of his Answer was, that no express Leave or Indemnity could be obtain'd, but a *Connivance* might be expected, especially while the Queen, by her Fleets and Armies, made such a Figure in *Europe*, and even in *Italy* itself, that she would be able to protect her own Subjects in so reasonable and just a Cause.

Upon this Foot, the Lord Archbishop directed Dr. *Kennett* to look out for a proper Person to be sent over, of Integrity, Abilities, and Courage suitable to that dangerous and difficult Employment. The Doctor, after proposing it in vain to some others, prevail'd with his own Brother to adventure in it, Mr. *Basil Kennett*, M. A. Fellow of C. C. C. (after his Return, President of that College, and

Doctor in Divinity) His Grace approv'd of him; and the Council advis'd her Majesty to grant the Petition of the Merchants upon it, and to give the Chaplain a *Commission* or *Title* in this Form.

ANNE, R.

“ **W**HEREAS our Subjects Trading
 “ to *Leghorn*, as well as those Re-
 “ siding in that Port, have humbly besought
 “ us to appoint a Minister to perform Di-
 “ vine Service there, after the Usage and
 “ Manner of the Church of *England*; where-
 “ in we are graciously pleased to gratify
 “ them: And being well satisfied of the
 “ Loyalty, Prudence, Piety, and Learning of
 “ *Basil Kennett*, M. A. and Fellow of *Corpus*
 “ *Christi* College in our University of Ox-
 “ ford; We do by these Presents appoint
 “ him, the said *Basil Kennett*, to be Minister
 “ to the *English* Factory at *Leghorn*, hereby
 “ granting him our Royal Licence and Pro-
 “ tection to the Purposes aforementioned.
 “ And we do hereby require our Envoy, or
 “ other our Minister at the Court of the
 “ Great Duke of *Tuscany*, and our Consul
 “ at *Leghorn*, now, and for the Time being,
 “ to

“ to protect, countenance, and assist him, the
“ said *Basil Kennett*, as Occasion shall re-
“ quire, for his quiet Enjoyment and Exer-
“ cise of his Function, as Minister to the
“ *English* Factory at *Leghorn*, as aforesaid.
“ Given at our Castle at *Windsor*, the 8th
“ Day of *September*, 1706, in the fifth
“ Year of our Reign. By her Majesty’s
“ Command.

C. HEDGES.

At the same Place and Time were dated
the Royal Letters of Passport, Safeguard, and
Protection, as follow:

ANNA, R.

A *NNA Dei Gratia Magnæ Britanniae,
Franciæ, & Hiberniæ, Regina, Fidei
Defensor, &c. Omnibus & singulis ad quos
præsentes literæ pervenerint, salutem. Quum
pro salute subditorum nostrorum in Portu Li-
burni in Hetruria commorantium vel eo appel-
lentium presbyterum illuc mittere decreverimus,
qui secundum Ritus Ecclesiæ Anglicanæ ipsis Sa-
cra ministret: dilectum nostrum & fidelem
Basilium Kennett, Artium Magistrum, necnon
Collegii Corporis Christi in Academia nostra
E 4 Oxoniensi*

*Oxonienſi Socium, quem ad hoc munus assignavi-
mus; literis hiſce noſtris ſalvi conductus munire
Nobis viſum eſt. Rogamus itaque omnes & ſin-
gulos Reges ac Principes cujuſcunque dignitatis
atque ordinis Status, Reſpublicas, liberaſque Ci-
vitates, Amicos noſtros & Foederatos, per quorum
ditiones tranſiturus eſt, nec non Provinciæ
Gubernatores, exercituum claſſiumque Duces, Præ-
fectos Limitaneos, Arciumque Cuſtodes, reli-
quosque ipſorum Officiales ac Miniſtros, (Id quod
Subditis noſtris quorum ullo modo intererit fir-
miter injungimus) ut præſato Baſilio Kennett
una cum ſarcinis ſuis quibuſcunque non ſolum
ubique locorum liberam, & ſecurum eundi,
tranſeundi commorandique prout libitum erit po-
teſtatem faciant, neque aliquam moram impe-
dimentumve injiciant, aut injici patiantur, ve-
rum etiam omnibus humanitatis, ac benevolentię
officiis excipiant adjuventque, & novis inſuper ſal-
vi conductus literis, ſi res ita poſtulaverit, com-
muniant. Quod quidem Nos pari data occaſio-
ne parate agnoſcemus & viciffim repenſuri ſumus.
Dabantur in Arce noſtra Windeforæ die oc-
tavo menſis Septembris, Anno Domini 1706.
Regniſque noſtri quinto.*

Ex mandato ſereniſſimæ Dom. Reginae.

C. HEDGES.

Theſe

These Dispatches were much forwarded by *Joseph Addison*, Esq; in the Secretary's Office, who had a personal Respect for Mr. *Kennett* at *Oxford*, and had the more publick Spirit for Promoting the religious Interests of the Merchants at *Leghorn*, having been then a late Traveller in *Italy*, and well known in that Port. The worthy Consul, in the Name of the Factory, sent over a Bill to defray the Expences of the Journey; and whatever was wanting in Cloaths, Books, or any Equipage, was advanc'd to him by his Brother. And he then set out, with agreeable Company, from *Harwich* to the *Brill*; and so thro' *Holland*, *Germany*, by Way of *Venice*; and coming safe to *Leghorn*, he was receiv'd there by the Consul and Nation with great Civility and Kindness.

But the *Italians* were so jealous of the *Northern Heresy*, especially the Priests and Regulars were so watchful against it, that the *English* Nation and Minister were forc'd to begin the Exercises of Religion with the utmost Privacy and Caution, to give as little Offence as possible. And yet great Offence was taken at it, and Complaints and Informations immediately sent to *Florence*, and to *Rome*.

Rome. The Envoy at *Florence*, Dr. *Newton*, did all the Matter could bear to insist on the Right of the *English* Merchants, to have a Minister among them of their own Religion; and offer'd to undertake that he should not publickly reflect on the Religion of the Country, nor attempt to bring over any of the Duke's Subjects to the Protestant Persuasion. But the Pope, and the Court of Inquisition at *Rome*, were resolv'd to expel Heresy, and the publick Teacher of it, from the Confines of the Holy See: And therefore secret Orders were given to apprehend Mr. *Kennett* at *Leghorn*, and to hurry him away to *Pisa*, and thence to some other religious Prison, to bury him alive, or otherwise dispose of him in the severest Manner.

Upon Notice of this Design upon him, the *English* Envoy at *Florence* interpos'd his Offices in that Court; but could obtain no other Answer, but that he might send for the *English* Preacher, and keep him in his own Family as his Domestick Chaplain; but that otherwise, if he presum'd to continue at *Leghorn*, he must take the Consequences of it; for in those Matters of Religion, the Court of Inquisition was superiour to all Civil Powers.

ers. The Envoy communicated this Answer of the Great Duke, to one of her Majesty's Principal Secretaries, the Earl of *Sunderland*, who, in her Majesty's Name, return'd the following Directions.

To *Dr. Henry Newton, Her Majesty's Envoy*
in the Court of Florence.

S I R,

“ Y OURS of the 16th and 24th I re-
“ ceived. In Answer to which, I
“ have laid the whole Affair before her Ma-
“ jesty, who has commanded me to order
“ you to tell the Great Duke, and his Mi-
“ nisters, in her Majesty's Name, that if
“ there be any Molestation given to her
“ Chaplain, residing at *Leghorn*, she shall
“ look upon it as an Affront done to her
“ self and the Nation, a Breach of Peace,
“ and a Violation of the Law of Nations,
“ and shall by her Fleets and Armies, which
“ will be all the Year in the *Mediterranean*
“ Seas, not only demand but take Satisfacti-
“ on for any such Injury offered. And that
“ the Priest of the Great Duke's Minister
“ here, and all Frequenters of his Chapel,
“ must

“ must expect the same Treatment. And if they
 “ talk any more of the Pope or Court of *Rome*,
 “ you must cut that Matter short, by telling
 “ them, her Majesty has nothing to do with
 “ that Court, but shall Treat with the
 “ Great Duke, as with other independent
 “ Princes and States. And this you must do
 “ in the most forcible Manner possible. I
 “ have no more at present to add; but am, ”

Your Humble Servant,

SUNDERLAND.

Before this excellent Letter could reach
 to *Florence*, the *English* Envoy was extremely
 imbarast with the Difficulties of Treating for
 the Protection and Security of the *English*
 Chaplain at *Leghorn*, and could find no Ex-
 pedient more proper for the Present, than to
 invite him earnestly to his House at *Florence*;
 and there cover him till the Affair was ad-
 justed, and for that Purpose to send him a
 Qualification as his Domestick Chaplain.
 But the brave Consul and Nation at *Leghorn*
 would not readily consent to let him go a-
 way, as fearing if they once gain'd that
 Point,

Point, they would never let him return: Nor was the Chaplain himself willing to consult his own Safety by seeming to forsake his Charge. And therefore with his Brother's Advice, he continued there, tho' in the utmost Danger. He was forced to confine himself in his Chamber, and to have an armed Guard at the Stair's Foot; and when, in some Evenings, he walk'd out for Air, he walk'd between two *English* Merchants, who with their Swords drawn resolv'd and declar'd, that no Body should dare seize him at their Peril.

But as soon as my Lord *Sunderland's* Letter came to the Envoy's Hands, and was, by him communicated to the Duke and his Ministers, the Contents of it were soon by them imparted to the Pope and his Cardinals, who so well understood the Argument of *Fleets* and *Armies*, that the Chaplain escaped the intended Fury; and continued for five Years to officiate as a Minister of the Church of *England*, in a large Room, set apart for a Chapell, in the Consul's House, with publick Prayers, and a Course of Sermons, since published to the World.

When

When the Noise was over, and the Court of Inquisition had drawn in their Pretensions of driving out Heresy from the *Italian* Coasts, Dr. *Newton* wrote thus to a Friend in *London*, Aug. 1707.

— “RELIGION is not a Thing
 “ to be talk’d of on any Side
 “ here, there has already been given some of
 “ them Trouble enough, I mean the *In-*
 “ *quisition*, by bringing an *English* Preacher
 “ into *Leghorn*. I hope now that Trou-
 “ ble is almost over, and that for the Future
 “ we shall hear no more from them on that
 “ Head. He is an excellent Person, if I am
 “ any Judge in those Matters, and if I have
 “ not any Pretence, either to that or any
 “ other Learning, yet I am at least capable
 “ of Knowing and of Commending a Gen-
 “ tleman for his Modesty, his Prudence, and
 “ his good Nature : And at *Florence*, and at
 “ *Rome* they have heard from me on that
 “ Head ; and are satisfied on the other *Ac-*
 “ *count* too ; and if *now* there is any Fault
 “ to be found, it is that he deserves so much
 “ to be commended. Pray let his Brother
 “ know, and by him the Archbishop, how
 “ much

“ much the Factory are obliged to his Grace
“ on that Score,” &c.

In short, when Mr. *Kennett* had seen himself well establish'd in that Privilege, and had so laid the Foundation of it; he began to think that the having a *Successor* in that Place, upon the same Bottom, would be the best Confirmation; and therefore he earnestly importun'd his Brother, that he might have leave to return, upon the finding out a fit Person to succeed him. And he had indeed the greater Reason to insist upon coming Home, because his Constitution did not agree with that warmer Climate in his abstemious Way of Living. However, he declar'd he would not stir till he saw a Successor upon the Spot to relieve him.

His Brother, in *England*, upon occasional Discourse with some of the *Leghorn* Merchants, was told, that the fittest Successor would be Mr. *Taubman*, who had been Chaplain in her Majesty's Fleet in the *Mediterranean*, and had given a good printed *Account* of the Expedition, and was acquainted with the *Port*, and some of the Merchants in it. Upon which he made further Enquiries, and was so well satisfied in them, that
he

he introduc'd Mr. *Taubman* to the Lord Archbishop of *Canterbury*, who oblig'd him to bring suitable Testimonials from the Lords of the Admiralty, and some of the Sea Commanders; and then his Grace gave him this Letter.

To his worthy Friends, the British Merchants of London, Trading to the Port of Leghorn in Italy.

Gentlemen;

“ I Have lately understood that the Rev.
 “ Mr. *Basil Kennett*, Chaplain to the
 “ *British* Factory at *Leghorn* (whom I re-
 “ commended to several Merchants in *London*,
 “ and also to that Factory) where he has
 “ done true and faithful Service, is now
 “ returning Home, some necessary Occasions
 “ of his so requiring.

“ I likewise understand, that the Reverend
 “ Mr. *Nathaniel Taubman*, a Chaplain in the
 “ Royal Navy, is recommended by the Lords
 “ of the Admiralty, as a Person whose Ser-
 “ vices had been considerable, and whose
 “ Life and Conversation have been very Ex-
 “ emplary, as appears by the Certificates of
 “ divers worthy Persons.

“ In

“ In Consideration hereof, and upon Ac-
“ count of his having been in that Port, and
“ known to the Consul, and several Mer-
“ chants residing at *Leghorn*, I am inclin’d
“ to think the said Mr. *Taubman* may be a
“ fit Person to succeed the above mention’d
“ Mr. *Kennett*, and do recommend him as
“ such to you.

“ If your Approbation of him be signified
“ to me, I shall endeavour, by such Methods
“ as are proper for me, to obtain her Ma-
“ jesty’s Favour, towards the Establishing him
“ in the said Port, for the above mention’d
“ Service.” I am,

Gentlemen,

Your assured Friend,

Sept. 12, 1710.

T H O. C A N T U A R.

The Merchants express’d their Acceptance
and Thanks to his Grace, concluding thus,
“ Wherefore in this Matter we refer ourselves
“ to your Grace’s farther Care and Kindness
“ to us, and hope that your Grace will
“ please to obtain for him such Commission

F

“ and

“ and other Credentials from her Majesty, as
 “ shall be thought proper for his Conduct
 “ and Protection in this Affair.”

Accordingly the Archbishop represented the Case to *Her Majesty*, who was well pleas'd to give Orders for the Dispatch of Mr. *Taubman*. But upon the late Change of Ministry and Measures, the Duke of *Tuscany's* Envoy in this Court endeavour'd to obstruct the Proceedings in this Affair, and made a Pretence of putting in a Memorial against the suffering a Protestant Chaplain to reside among the *English* Merchants at *Leghorn*.

The Removing this Obstruction was committed to the Care of Dr. *Kennett*, who thus stated the Case, in a Letter to the Worshipful *Christopher Crow*, Esq; Consul of the *British* Nation at *Leghorn*.

Worthy Sir,

“ I Think it a Piece of Justice to let the
 “ Consul and the Nation know, that
 “ after the Rev. Mr. *Taubman* had been
 “ kindly recommended by his Grace of *Can-*
 “ *terbury*, to the Merchants in and about
 “ *London*, Trading to *Leghorn*, and had Let-
 “ ters of Approbation and Consent from
 “ those

“ those Merchants, directed severally both
“ to the Lord Archbishop of *Canterbury*,
“ and Bishop of *London*, and had then the
“ respective Letters of Commendation of
“ the Archbishop, and Bishop to the Lord
“ *D----*, Secretary of State, to dispatch him
“ with such Commission and Credentials
“ from the Queen, as had been formerly
“ granted to Mr. *Basil Kennett*: But after
“ several Applications of Mr. *Taubman* to
“ the Secretary's Office, he writes me Word
“ this Morning, that he had now received
“ my Lord *D-----*'s Answer, which was,
“ that the Grand Duke of *Tuscany*'s Envoy
“ had desired that such a Commission might
“ be deferr'd till he had given in a Memo-
“ rial in his Master's Name, against the Re-
“ sidence of any *British* Chaplain at *Leghorn*.

“ So the Matter rests at present, but Care
“ shall be taken to Petition the Queen in
“ Council, that the Merchants may have
“ leave to give in their Answer or Reasons
“ against any such *Memorial*; and may humbly
“ insist upon depending on her Majesty's graci-
“ ous Protection of them in the free Exercise of
“ their Religion, by a Chaplain continued to
“ them in their Factory at *Leghorn*. And if

“ any other Representation to the like Effect,
 “ may be thought proper from the Consul
 “ and Merchants residing at *Leghorn*, I beg
 “ it may be transmitted to me with all speed,
 “ because this is a Matter wherein our Reli-
 “ gion and Liberties are very much concern’d.
 “ If the worthy Envoy be not yet moved
 “ from *Florence*, it may be fit to acquaint
 “ him with the State of this Affair.” I am,

Your most Humble Servant,

Sept, 29, 1710.

W H. K E N N E T T.

The same Person, on *Octob. 2*, represented
 the Matter to the Honourable *Robert Harley*,
 Esq; in a Letter beginning. “ I humbly
 “ beg leave to represent a Matter of Fact,
 “ that I presume is of some Consequence to
 “ the Honour of her Majesty, and the Repu-
 “ tation of her Ministers, as well as to the
 “ Interest of the Church and Nation and
 “ Protestant Religion. — *Concluding*, This is a
 “ Surprize upon the Merchants, and has
 “ put them in some Fears, that they shall
 “ be now deprived of that valuable Privilege,
 “ which by her Majesty’s Wisdom and
 “ Good-

“ Goodness they have so quietly enjoy’d
“ for these four Years. I am a humble Pe-
“ titioner, that there may be no Disappoint-
“ ment or Delay in this Matter, but that
“ Mr. *Taubman* may be dispatch’d to the
“ Satisfaction of the Merchants, and to the
“ continued Glory of her Majesty’s happy
“ Reign.”

On the Day following, *Tuesday*, Octob. 3,
a Summons had been sent over Night to se-
veral of the Merchants Trading to *Leghorn*,
to attend that Morning before 12, at the
Duke of *Queensberry*’s Lodgings at *Whitehal*,
where there sat a Committee of the Coun-
cil.

The Merchants were call’d in and asked,
what Right they had to a Chaplain at *Leg-
horn*? Whether they pleaded for it by the
Law of Nations, and what Precedents they
had for it? To which they answer’d, that
they were in *Possession* of that Right; and
her Majesty had been pleased to *assert* it;
and that there were *Precedents* for it at *Lis-
bon* and *Oporto*, &c. They were dismiss’d, and
after some Time call’d in again, and com-
manded to attend on *Friday* the 7th In-
stant.

Before which Time Dr. *Kennett* had taken Care to have a Representation and Petition ready in this Form.

*To the Queen's most excellent Majesty in Council,
the humble Representation and Petition of
the British Merchants in and about London,
Trading to Leghorn,*

Humbly Sheweth,

“ **T**HAT your Petitioners, and their
“ Correspondents, have been for
“ some Years past in Possession of the Right
“ and Liberty of having a Chaplain Com-
“ mission'd and Protected by her Majesty to
“ Administer the Sacraments, and other Offi-
“ ces of Religion according to the Church
“ of *England*, to her native Subjects resid-
“ ing at *Leghorn*, to the great Benefit and
“ Honour of the Nation.

II. “ They presume this to be a Law of
“ Nations, because her Majesty's Envoy in the
“ Court of *Florence*, Dr. *Newton*, a very learned
“ *Civilian*, has insisted upon this Privilege,
“ as a Part of the *Law of Nations*; and be-
“ cause of the Threats of the *Inquisition*,
“ her Majesty Commanded one of the Prin-
“ cipal

“ cipeal Secretaries of State to send exprefs
“ Instructions to her said Envoy, that if any
“ Molestation was given to her Chaplain,
“ residing at *Leghorn*, she should look upon
“ it as a Breach of Peace, and a Violation
“ of the Law of Nations, and should by
“ her Fleets and Armies in the *Mediterrane-*
“ *an*, not only demand, but take Satisfaction
“ for any such Injury offered; and by Virtue
“ of this noble Resolution, the Chaplain and
“ her Majesty's Subjects, have enjoy'd the
“ free Exercise of their Religion.

III. “ They humbly presume, that this
“ christian Liberty wants no Precedent, but
“ that of their own *Possession* for these four
“ Years, asserted and maintained by her
“ Majesty's Command. Yet they humbly
“ conceive, that the Settlement of Chaplains
“ in our *British* Factories at *Smyrna*, and
“ *Aleppo*, is allow'd by the *Turks* as a Right
“ due by the Law of Nations, and they
“ should be very sorry if their Factory in a
“ christian Country, should be in any worser
“ Condition than their fellow Subjects are
“ among Unbelievers.

IV. “ This Liberty is allow'd and enjoyed
“ even in *Popish* Countries. Our Merchants

“ at *Lisbon* have a Chaplain to themselves,
“ distinct from the Chaplain of her Majesty’s
“ Ambassador in that Kingdom. And ano-
“ ther Chaplain has been lately sent to our
“ Factory in *Oporto*, where no Ambassador
“ resides. And if these Liberties were ob-
“ tained by any former Articles of Peace be-
“ tween *England* and *Portugal*, they pre-
“ sume, that the Demand of them was founded
“ on the Law of Nations, and they must rest
“ there ; not having been expressly renewed in
“ any later Treaties.

V. “ If any foreign Powers shall acknow-
“ ledge it a Law of Nations for her Ma-
“ jesty’s Ministers abroad, to have a Chaplain
“ in their own Families ; and yet shall deny it
“ to be a Law of Nations for a settled Facto-
“ ry of her Majesty’s Subjects to have the
“ same Liberty ; they might be put in Mind,
“ that at the Beginning of our happy Re-
“ formation, the *Popish* Princes did deny
“ that Law even to our publick Ambassadors,
“ as well as to our private Factories. As
“ may appear in the particular Cases of Mr.
“ *Chamberlayne*, Ambassador from King *Ed-*
“ *ward VI.* to the Lady-Regent in *Flanders*,
“ who was prohibited the Use of the Service
of

“ of God according to the Order of this
“ Realm in his own House, *December* 1550.
“ And of Mr. *Man*, Ambassador of Queen
“ *Elizabeth* in *Spain*, who had a like Prohi-
“ bition serv'd upon him, in the Year 1566,
“ 9th *Elizabeth* ; both which Indignities,
“ and the just Resentment and Redress of
“ them are said to appear upon the Council
“ Books.

“ So as by the Politicks of *Rome*, the
“ Right of Ambassadors was no more to be
“ acknowledg'd to be a Law of Nations,
“ than was the Right of Factories or trading
“ Bodies of Men. But as our former Princes
“ did even in weaker Times vindicate the
“ Right of their Ministers in the Exercise
“ of their Religion ; so they hope that her
“ present Majesty (who in the Glory of her
“ Arms has already exceeded all her royal
“ Predecessors) will graciously vouchsafe to
“ maintain the same Right to all her foreign
“ Factories, upon the Liberty and Security
“ whereof the Interest and Honour of this
“ Church and Nation do greatly depend.

Wherefore

Wherefore they humbly Pray,

“ That the Reverend Mr. *Taubman*, re-
“ commended by the Archbishop of *Canter-*
“ *bury*, and the Bishop of *London*, and ac-
“ cepted by the Merchants, and confirm’d
“ by her Majesty’s royal Approbation, may
“ be dispatch’d to *Leghorn*, with such Com-
“ mission and Letters of Protection, as were
“ granted to the late Chaplain, Mr. *Kennett*.
“ And they are the more encourag’d to de-
“ fire this Favour, because they are informed,
“ that the present Envoy of her Majesty at
“ *Florence*, has wisely and hitherto effectually
“ pleaded for this Privilege; and they have
“ Reason to hope, that her Majesty’s new
“ Envoy assign’d to that Court, has it in his
“ particular Instructions to insist upon a
“ Continuance of the same Right and Liber-
“ ty; they rather wish that no Question may
“ be made of it, because in the very same
“ Port of *Leghorn*, there is a Synagogue
“ allow’d to the *Jews*, and another Place
“ of Worship to the *Turks*; and it would be
“ very hard for her Majesty’s Subjects to be
“ the unhappy People deprived there, of the
“ free

“ free Exercise of their Religion; especially
“ when they are content to enjoy it in a
“ more private Way, than do the *Mahome-*
“ *tans* and *Jews*.

“ They humbly submit themselves to the
“ Wisdom and Justice of her Majesty, and
“ beg to have this great Blessing continued
“ and secured to them, a Liberty of their
“ Religion according to the Church of *Eng-*
“ *land*, which they are willing to support at
“ their own Expences, without any Burden
“ to the Government.

And your Petitioners

shall ever Pray, &c.

On *Friday, October 7*, the Merchants attended at the Secretary's Office, and deliver'd to the Lord D—— their foremention'd Representation and Petition, which his Lordship read, and found Fault with the Instance of sending a Chaplain to *Oporto*, which he thought could not be true, because the *Portuguese* Ambassador had told him, that the King, his Master, would never consent to it; and that if the Queen should insist upon any
such

such Thing, his Master would demand the like Liberty for his Subjects at *Plymouth*.

To which an Answer was given in Writing the next Day: “ That the Matter of
“ Fact so alledged, was undoubtedly true ;
“ that at the Desire of the *English* Mer-
“ chants, and by Advice of the Earl of *Gal-*
“ *loway*, her Majesty’s Embassador at *Portu-*
“ *gal*, the Rev. Mr. *Stephens*, Fellow of *Mer-*
“ *ton* College in *Oxford*, was sent to, and
“ arrived at *Oporto*, to reside there, as Chap-
“ lain to the Factory of *British* Merchants;
“ and that whatever Difficulties were cre-
“ ated to him by the restless Endeavours of
“ the Inquisition; yet it is presum’d, he is
“ still in Possession of that Title and Office :
“ Nor was he the first *English* Chaplain in
“ that Port: The Rev. Dr. *Barton*, now Pre-
“ bendary of *Westminster*, and the Rev. Mr.
“ *Edward Hinde*, now Vicar of *Steeple-Bum-*
“ *stead* in *Essex*, were both of them succes-
“ sively, for some Time, residing Chaplains
“ to the *English* Factory there, tho’ forc’d
“ away by the prevailing Powers of the In-
“ quisition, because the *English* Courts of
“ King *Charles II.* and King *James II.* did
“ not

“ not much care to insist on the Protection
“ of them.

II. “ As to the King of *Portugal* not assent-
“ ing to any such Liberty of an *English*
“ Chaplain ; Reference must be had to the
“ Letters of the Earl of *Galloway*, who had
“ demanded that Liberty from the Court of
“ *Portugal*, and he understood himself, and
“ informed others, that he thought no fur-
“ ther Opposition would be made to it. Up-
“ on which Encouragement, by Commen-
“ dation of the Archbishop of *Canterbury*,
“ and Acceptance of the *English* Merchants,
“ Mr. *Stephens* was sent over to *Oporto*, with
“ an Expectation of a firm and quiet Settle-
“ ment in that Factory.

III. “ As to the Demand of a like Privilege
“ to the *Portugueze* residing at *Plymouth*, the
“ Case was by no Means the same ; they are
“ not call'd a *Factory*, nor have they any
“ *Consul* presiding over them as a *Nation*,
“ but are a loose Number of poor People.
“ However, they have, no Doubt, one *Ro-*
“ *man* Priest at least among them, and have
“ their *Mass* in some private House : Or if
“ they have not, it is not the Severity of our
“ Govern-

“ Government, Ecclesiastical or Civil, that
“ restrains them from it.”

Another Objection was made in Council,
“ That the present Chaplain had done ill Offi-
“ ces there, by meddling in Trade and Com-
“ merce, and by advancing some odd Opinions
“ in that Place.” To which, Mr. *Palmer*, one
of the Merchants in the City, made a proper
and very decent Answer, vindicating the Cha-
racter of the present Chaplain, Mr. *Kennett*,
by the Accounts of his Behaviour received
from the Consul : And adding, that of all
Men living, Mr. *Kennett* was the least Med-
ler in any Thing but the immediate Duties
of his own Function.

It was likewise objected, “ That some of
“ the Merchants here in *London* did not
“ seem to desire any longer to have a Chap-
“ lain at *Leghorn*.” To which, another an-
swer’d, “ That he hop’d none of their Body
“ had so little Regard to the Honour of the
“ Protestant Religion, and the Exercise of
“ it among their Countrymen and Correspon-
“ dents there, as to be indifferent in this
“ Matter. However, if some few of the
“ Merchants had seem’d uneasy at the
“ small Imposition laid upon Goods toward
“ the

“ the Support of a Chaplain; yet even they
“ would be content to make greater Contri-
“ butions, rather than lose the Privilege and
“ Benefit of having a Chaplain, or Minister,
“ there residing.”

It was further suggested, “ that even some
“ of the Merchants continuing at *Leghorn*, did
“ not insist upon a Chaplain, or had not ex-
“ press’d their Desire to have another, when
“ Mr. *Kennett* should come away.” Upon
which one of the Company produc’d a Copy
of the Letter of the Merchants residing at
Leghorn, directed to his Grace the Lord
Archbishop of *Canterbury*, dated *Livorne*, 20
Octob. 1710.

May it please your Grace,

“ THE Rev. Mr. *Basil Kennett* having
“ intimated to us his Intention to
“ return Home for the Recovery of his Health;
“ being sensible of our great Obligation to
“ your Grace for having recommended to us so
“ worthy and excellent a Person, we humbly
“ beg leave to recur to your Favour in
“ choosing a proper Successor to reside
“ amongst us: intirely confiding, that this
“ Testi-

“ Testimony of our Gratitude, as well for
 “ the Pains taken by your Grace in establish-
 “ ing a Chaplain, as in sending us one so
 “ very acceptable, will be well pleasing to
 “ your Grace, and that you will grant this
 “ our Request, who are with, all imaginable
 “ Respect.”

Your Grace's

Most Humble and Obedient Servants,

DANIEL GOODEY,	PETER CHAMPION,
FISHER JACKSON,	THO. MICHELL,
STEPHEN JACKSON,	DANIEL GOULD,
RA. LEE,	THO. PAITFIELD,
G. COLLINGS,	JAMES HARRIMAN,
MILES COOKE,	SAM. MARTYN,
THO. CHAMBERLAYNE,	GEORGE LAMBE.
CHRIST. CROWE,	

This Letter having been sent over inclos'd to Dr. *Kennett*, he immediately carried it to the Lord Archbishop of *Canterbnry*, who had transmitted it to the Council, with a Letter of his own, expressing to their Lordship's great Wishes and Desires to have that Affair dispatch'd for the Honour of the
 Queen

Queen and Nation. And after some Time his Grace receiv'd an Answer, that it was now in a good Way of being done.

Decemb. 1, 1710, *This Letter was sent to Mr. Kennett at Leghorn from his Brother.*

— “ I Wish I could make you more easy
“ by telling you of the Dispatch
“ of Mr. *Taubman*. But tho’ so many good
“ Steps are made in that Affair, there is still
“ some unaccountable Obstruction. Her
“ Majesty was pleas’d to tell the Bishop of
“ *London*, that she was clear in that Matter,
“ and would assert that Right of a Chaplain
“ to her Subjects at *Leghorn*. She was since
“ pleas’d to tell the Lord Bishop of *Ely*,
“ that she was herself determin’d in it, and
“ if any of her Council had any Thing to
“ object, she would hear them, when the
“ Archbishop of *Canterbury* and Bishop
“ of *London* should be present to answer
“ those Objections. And since that Time,
“ Mr. *Harley* has twice told me expressly in
“ the Lodgings at St. *James’s*, that the
“ Matter was resolv’d upon, and it wanted
“ nothing but the Form. I thought by
G “ *Form,*

“ *Form*, he meant that they wanted a Pre-
“ cedent for the Instruments or Letters of
“ License and Protection; and therefore I
“ advis’d Mr. *Taubman* to wait on Mr. *Har-*
“ *ley* Yesterday, with the Copies of your Com-
“ mission and safe Conduct from the Queen.
“ He did so, and Mr. *Harley* receiv’d them
“ very kindly, and bid him come again in two
“ or three Days. One Morning, while I was
“ waiting before Prayers, the Bishop of *Lon-*
“ *don* was in the same Antichamber, and I
“ ask’d his Lordship how stood that Affair
“ of Mr. *Taubman*; to which his Lordship
“ answered readily to this effect, that he
“ hop’d it would be now soon brought to a
“ Conclusion, but yet new Objections were
“ still made to it by the Minister of the
“ Great Duke. The Duke of *Somerset*, then
“ in the Room, was pleas’d to say, that it
“ was a very just Privilege, which her Ma-
“ jesty had with great Honour obtain’d, and
“ it would be very strange, if it must be
“ now given up, &c.”

The next Letter of Dr. Kennett, to his Brother at Leghorn, runs thus, dated 22 Dec. 1710.

Dear Brother,

“**T**HE Affair of sending you a Successor to *Leghorn*, is so dubiously and intricately manag’d, that I hardly know what Account to give you of it. After some Debates in Evening Councils or Committees, wherein the Lord Archbishop of *Canterbury* could not attend, because of his Infirmities which will not suffer him to be out so late, her Majesty did graciously appoint *Thursday* Morning, in last Week, for a General Council, wherein that Affair should be determin’d. And Notice was given to the Archbishop of *Canterbury*, and the Bishop of *London*, to be both there to answer any Objections that should be made. But how it came to pass, I know not, instead of *Thursday*, the Council was held on *Wednesday* Morning, when it was well known the Lord Archbishop was taken up with sitting in Convocation, and forwarding an Address to the Queen. The Bishop of *London* was indeed there, and

“ has made a Report to Mr. *Taubman* to this
“ Effect; that it did not appear you had any
“ Licence from the Queen to officiate at
“ *Leghorn*, but that you were to act only as
“ Chaplain to Dr. *Newton*, her Majesty’s
“ Envoy, and could have no Right to exer-
“ cise your Office at *Leghorn*, but when the
“ Envoy himself was there in Person, and
“ if you ever did it at other Times, it was by
“ Connivence only, and could never be al-
“ low’d to be any Right or Liberty, founded
“ upon the Law of Nations. And therefore
“ if they sent any other Minister to per-
“ form the like Duties of Religion at *Leg-*
“ *horn*, he must have no Commission or Li-
“ cence from the Queen, but must be retain’d
“ as Chaplain to her Envoy at *Florence*, and
“ and ought to come to *Leghorn*, as in his
“ Retinue only; and if he stay’d there among
“ the Merchants in the Absence of the En-
“ voy, this might be for some short Time
“ conniv’d at, but it should never have any
“ exprefs Permission. The Great Duke
“ would first lose his Dominions, &c.

“ The Bishop of *London* wanted better
“ Information or Opportunity to Answer,
“ that you went at first fully instructed with
“ an

“ an exprefs Commission of the Queen, to
“ Exercise your Function, as Minister to the
“ *English* Factory at *Leghorn*, and had other
“ Letters of safe Conduct for the same Pur-
“ pose. And that if you afterwards accepted
“ any Faculty or written Protection from the
“ Envoy, it was by the Way of a present Ex-
“ pedient, not to disclaim the Sufficiency of
“ the Queen’s Letters for your Establishment
“ there.

“ In fhort, All we have defired is, that
“ Mr. *Taubman* may be sent with Letters of
“ like Form, as were given to you, and if
“ Liberty and Protection be denied upon
“ them, it will be then Time enough to de-
“ mand and assert that Liberty, as her Ma-
“ jesty and her Ministers did before, with due
“ Effect, and great Honour. But if they
“ will not give him the like Forms, it is nei-
“ ther for his own Safety, nor for the Cre-
“ dit of the Nation that he should go.”

Within five Days after *Dr. Kennett*, who was
a daily Sollicitor in the Cause, wrote again to
the Right Honourable *Robert Harley*, Esq;
who had shewn the greatest Inclination to
the Dispatch of that Affair.

Hon. SIR,

“ THE Merchants trading to *Leghorn*,
“ had a just Sense of your good
“ and generous Disposition to countenance
“ their earnest Desire for the Continuance of
“ a Chaplain to her Majesty’s Subjects in
“ that Port; and they were put in Hopes,
“ that there wanted nothing but *Form*, in
“ dispatching Mr. *Taubman* to succeed my
“ Brother, who has done faithful Service in
“ that Employ, and by an ill State of Health,
“ is now under a Necessity of returning
“ Home.

“ They are under great Surprize and
“ Trouble, to find so much Difficulty in
“ that Affair, which for some Years toge-
“ ther created no other Trouble, but that
“ of a short Letter by her Majesty’s Com-
“ mand, to declare her Royal Resolution
“ to maintain that Liberty, as founded on
“ the Law of Nations.

“ They begin to Fear, they are not rightly
“ understood: All they desire is, that Mr.
“ *Taubman* may be sent with the like Let-
“ ters of Protection and Commission that
“ my Brother obtain’d, of which I took
“ Care

“ Care to have Copies presented to my Lord
“ *D——*, and to be put into your, and
“ other Hands.

“ It is now it seems objected, that my
“ Brother did officiate as Chaplain to the
“ Envoy only, the Matter of Fact was plain-
“ ly this. My Brother went over as the
“ Queen’s Chaplain, to Administer to her
“ Subjects residing at *Leghorn*, and after some
“ stay there, upon the Threats and secret
“ Attempts of the Pope and Inquisition to
“ disturb him, *Dr. Newton*, her Majesty’s
“ Envoy at *Florence*, did think it a proper
“ Expedient at that Time to give him a
“ concurrent Title, as his ordinary Chaplain,
“ so to bring the Matter of Dispute within
“ a narrower Compass, and to dispose the
“ papal Powers to a more easy Connivance
“ at him. The same prudential Method
“ may be taken by her Majesty’s present
“ Envoy without raising any new Contro-
“ versy; and without receding from the
“ Force of her Majesty’s Commission which
“ was, and must be again given to constitute
“ a Chaplain, to reside and administer to the
“ *Factory* at *Leghorn*.

“ If the Favour which the Merchants
 “ think so very reasonable be denied, or much
 “ longer delay’d, I ought however (as much as in
 “ me lies) to quiet the Minds of People, who
 “ will be apt to look upon the Interest of Trade,
 “ and the Honour of Religion to suffer very
 “ much. If the *British Factory* at *Leghorn*
 “ be now deprived of the Exercise of their
 “ Protestant Faith and Worship in that free
 “ Port, where a more ample Liberty is allow’d
 “ at this Day to the *Jews* and *Turks*, and is
 “ not yet taken away from any other *British*
 “ Factory in any other Part of the World. I
 “ humbly crave Pardon for this Trouble, given
 “ by, *Hon. Sir,*

Dec. 27, 1710.

Your most Humble Servant,

W H. K E N N E T T.

On *January 5*, he waited on Mr. *Harley*
 at his House, who was pleas’d to say, he had
 received his Letter, and seem’d to wonder
 why Mr. *Taubman* was not gone: The Dean
 said, it was purely for the Want of those ne-
 cessary Dispatches which his Brother once
 had, and which a Successor must again have,
 or else there could be no Security to him,
 and

and no Satisfaction to the Merchants. He agreed to it, and hop'd it would be soon done. To which the Dean replied, the sooner the better, it will be a popular Act, and have the better Grace, if it come freely without seeming to be *extorted*.

But Mr. *Taubman* met with so many Difficulties in this Affair, that he was giving up the Cause, and made this melancholly Report, in a Letter to the Dean, dated *Monday, March 12, 1710-11.*

S I R,

“ THIS Morning my Lord Archbishop
 “ of *York* gave me the last An-
 “ swer I am to expect concerning the *Leg-*
 “ *born* Affair. He told me, That my Lord
 “ did insist, that it was against the Law of
 “ Nations for a Chaplain to reside in a Fac-
 “ tory ; and that no Commission, for that
 “ Purpose, should be granted to me: He had
 “ satisfied her Majesty on that Subject, and
 “ nothing could be done, unless I would re-
 “ side in the Envoy's Family. I need not
 “ mention what Returns the Archbishop
 “ made. I had written a proper Memorial
 “ to arm him, and had given Copies of Com-
 “ mission

“ mission and Credentials, which he took
 “ Care the Queen should see. He after-
 “ wards presented them to my Lord R—,
 “ and has them again to do further Service
 “ with, when desired and directed. But I
 “ am sufficiently discourag’d from any other
 “ Attempts: The present Misfortune has run
 “ me threescore Pounds already, besides the
 “ Loss of my Post, and my being out of all
 “ Manner of Business. Be pleased to impart
 “ this Conclusion of our Affair to the Mer-
 “ chants, who, I hope, cannot impute the
 “ Loss of their Privilege to any Want of
 “ Application or Diligence in us.

Your disappointed humble Servant,

NATH. TAUBMAN

The Dean was sensible, that if the Cause
 was thrown up, it might never be recover’d;
 and therefore he did all that was possible to
 get some new Life to it. He confirm’d his
 Brother in his hazardous Intentions of not
 stirring from *Leghorn* ’till a Successor should
 actually relieve him. He encourag’d Mr.
Taubman to refuse all Overtures of being
 Chaplain to the *Envoy*, instead of the *Facto-*
ry.

ry. He supported the Merchants in their Resolution of not receiving or maintaining any Minister that should not be put upon the same Establishment with Mr. Kennett. And then not despairing of what Importunities might do, where the Justice of a Cause would bear them: He advised another Petition to the Council, in the Name of Mr. Taubman, which was presented in this Form.

To the Right Honourable the Lords and others of her Majesty's most Honourable Privy Council, The humble Petition of Nathaniel Taubman, Clerk.

Humbly sheweth,

“ **T**HAT your Petitioner, at the Request of the Merchants in and about London Trading to Leghorn, was recommended to her Majesty by the Lord Archbishop of Canterbury, and the Lord Bishop of London, to succeed the Reverend Mr. Basil Kennett, who has for some Years resided at Leghorn, and officiated as Chaplain to her Majesty's Subjects dwelling and trading in that Port; and is now under a Necessity of returning Home for the better
“ Re-

“ Recovery of his Health, and for other urgent Affairs.

“ Your Petitioner humbly prayeth, That
“ according to the earnest Request of the
“ Merchants, he may be allow’d to go over,
“ and to continue in that Office at *Leghorn*,
“ under the Protection of her Majesty, and
“ her Envoy to the Great Duke.

When no Answer was given to this Petition the Dean applied again to Mr. *Harley*, newly created Earl of *Oxford*. — “ I make
“ bold to represent to your Lordship the
“ great Concern and Trouble of the Merchants here and abroad, that their earnest
“ Petition for another Chaplain, to succeed
“ my Brother at *Leghorn*, should be so long
“ suspended, and still deferr’d, when they
“ cannot understand the mighty Difficulties
“ in it. — The Minister of the Great Duke
“ here Resident, was pleased to oppose that
“ Motion, and to plead (as we hear) that
“ the Right of Nations was only for a Chaplain to her Majesty’s Envoy at *Florence*,
“ who would be of no Use or Service to her
“ Majesty’s

“ Majesty’s Consul, and flourishing Factory
“ at *Leghorn*.

“ This occasioned a Reference of that
“ Matter to the Honourable Privy Council;
“ where it has lain very long without any
“ Determination; while, we presume, the Dis-
“ patch may be granted (as it was before)
“ by her Majesty’s Command. This unaccount-
“ able Delay has had a very ill Effect upon
“ the Minds of many People, who wish
“ best to the Interests of the Protestant Re-
“ ligion, and to the Honour of her Majesty’s
“ Administration. It would not become me
“ to hint at the ill Uses that are made of it.

“ My Lord, For the Sake of my Brother’s
“ Life, and in true Regard to the Peace
“ Glory of her Majesty’s Reign, I do most
“ humbly beg that Mr. *Taubman* may be
“ speedily sent away with the same Instruc-
“ tions which my Brother obtain’d, of which
“ no Manner of ill Use has been made, and
“ against which there can be no Objection,
“ but what will tend to violate the Law of
“ Nations, and the Liberty of Trade, as
“ well as the free Exercise of the Protestant
“ Religion, according to the Church of Eng-
“ land.

“ If

“ If there be any other Objections to
 “ remove, I must humbly beg that your
 “ Lordship would admit me to the Answer-
 “ ing of them, or please to introduce me to
 “ her Majesty to represent this Case, as I am
 “ fully instructed to do, from what I have
 “ heard from her Majesty’s late able Minister
 “ at *Florence*, and from the worthy Consul
 “ and Nation at *Leghorn*, and from many
 “ of the Merchants in and about this City.”

“ I make this humble Petition with great
 “ Earnestness, and with great Duty and Re-
 “ spect.”

June 1, 1711.

By Leave, sent in a Message by Mr. *Taubman*, the Dean waited on the Lord Treasurer at *Kensington*, on *Saturday*, *June* 2, where his Lordship seem’d not displeased at the Letter, and express’d his great Concern, that the Matter had been so long depending, excused his not having been in Council above twice since his Misfortune; promis’d to lay the Matter before her Majesty.

At the latter End of *July*, the Dean waited on the Lord Treasurer, and told his Lordship, that he was sorry the Merchants took it now for granted, that the Privilege
 of

of having a Protestant Minister at *Leghorn*, was given up. His Lordship was pleas'd to say, No, he hop'd it was not *given up*. Yes, my Lord (said the Dean) when after so many Applications we can get no Answer, it must be thought an absolute Denial, His Lordship promis'd to speak again.

No Answer being given at the Beginning of *September*, an Advertisement was sent to Mr. *Taubman*, which he got inserted in the *Post-Boy* of *Saturday*, Sept. 15, in these Words.

“ THERE is ready for the Press, *The*
 “ *Case of a Protestant Chaplain,*
 “ *attending on the British Factory at Leg-*
 “ *horn, representing the Wisdom and Glory*
 “ *of her Majesty's happy Administration, in*
 “ *asserting that Privilege to her Subjects, the*
 “ *Merchants residing in foreign Parts: With*
 “ *the Honour and Necessity of maintaining*
 “ *that Law of Nations, and common Right*
 “ *of Mankind; as allowed in the same free*
 “ *Port of Leghorn to Societies of different*
 “ *Religions, and not pretended to be denied*
 “ *to any People, but the Northern Hereticks*
 “ *at this Time.*”

Poor *Abel* did not know the Meaning of that Advertisement, when he was question'd for putting it in. He said he thought it was right, because it was brought to him by a Minister in long Sleeves. It seem'd however to hasten the Dispatch of Mr. *Taubman*, and so to prevent the Publishing of that Case. For there was soon after an Order of Council that fully determin'd that Affair.

At the Court at Windsor, the 1st of October, 1711. Present the Queen's most excellent Majesty in Council.

“UPON reading this Day, at the Board, the humble Petition of the
 “*British* Merchants trading to *Leghorn*,
 “and several other Papers relating to a
 “Chaplain there: Her Majesty in Council,
 “taking the same into Consideration, was
 “pleas'd to order, That Mr. *Taubman*, or
 “such other Chaplain as the Right Rev. the
 “Lord Bishop of *London* shall recommend
 “to her Majesty, be forthwith sent thither
 “in such Manner, and with such Circumstances as the Rev. Mr. *Basil Kennett* was
 “sent: And that Directions be given to Mr.
 “*Molf-*

“ *Molfworth*, her Majesty’s Envoy at the
“ Court of *Florence* accordingly. And the
“ Right Honourable the Earl of *D —*
“ her Majesty’s Principal Secretary of State, is
“ to prepare what is necessary for the Signi-
“ fication of her Majesty’s Pleasure in this Mat-
“ ter.”

Copy Signed,

J O H N P O V E Y.

The Copy of this Order was transmitted to the Consul at *Leghorn*, with a Letter of the Dean, running thus. — “ By Virtue of
“ this long expected Order, a *Commission*
“ from the Queen, and *Letters* of Protection
“ are prepared for Mr. *Taubman*, and he
“ intends to set out by the first Opportunity,
“ of any Company, by Way of *Holland* and
“ *Germany*; and by his Honesty, Quietness,
“ and Goodness of Temper, will, I doubt
“ not, be very acceptable to you and the
“ Nation, to whom you will please to com-
“ municate the Success of this long depending
“ Affair. — It would make a long Story, to
“ tell of the several Steps forward and back-
“ ward in it. Whatever Trouble and Ex-

H

pence

“ pence I have been at, on this Occasion,
“ had it been greater, I would not have
“ grudg’d it in so good a Cause, for the
“ Honour and Service of the Church and
“ Nation. But I hope poor Mr. *Taubman*
“ will be considered for his tedious and
“ chargeable Attendance upon this Business,
“ and the Demand of above 20*l.* Fees at
“ the Offices, and the Support of a Journey
“ by Land.

“ I well know the Justice and Genero-
“ fity of the Consul and Merchants at
“ *Leghorn*, and doubt not but they will find
“ some Way, that he may come into the
“ easier Circumstances, and with a greater
“ Sense of Obligation to you.

“ I suppose, by your Advice, my Brother
“ will remain with you, till the actual Ap-
“ pearance of Mr. *Taubman*. I shall think it
“ now happy, that by your Advice, and his
“ own Resolutions, he continued on the Spot.
“ For ’tis possible his Absence might have
“ given some Advantage to those who have
“ so unaccountably oppos’d this Privilege,
“ which you now see effectually transmit-
“ ted in Succession, and thereby, we hope,
“ esta-

“established to you and your Posterity.”

I am,

Hon. Sir,

Your's, and the Nation's most

Lond. *Octob.*

12, 1711.

Faithful Humble Servant,

W^H. KENNETT.

And the Privilege has been since happily enjoy'd without any visible Interruption; to a third Succession. For after Mr. *Taubman* had continu'd there five Years (the like Term with Mr. *Kennett*) he was succeeded by the Rev. Mr. *Crowe*, Brother of the late worthy Consul; and I presume no great Attempts will be made to disturb the *British* Merchants in the Possession of this Religious Liberty and Right, till we are in very ill Hands at Home, and make a very poor Figure Abroad; and so want both Spirit and Strength to assert the Honour of our own Church and Nation, and to support the Protestant Interest in *Europe*. A Calamity, that by God's Bleffing will not fall upon us, while we are under the Protection of our Wise and Po-

tent Sovereign King GEORGE, and have a Dependence on the *Protestant* Succession in his Royal Family.

It was long expected, that the full Account of this Affair, of Settling a Church of *England* Minister at *Leghorn*, wou'd have been publish'd at large, as carefully drawn out of the original Papers, by him who bore so great a Part in it. But that being unhappily neglected, I hope this Abstract (the Substance of which I obtain'd many Years ago of the *Dean* himself) will not only be acceptable to curious Readers, but serve to keep up some Remembrance how very Instrumental Dr. *Kennett* was in this publick Service to the *British* Nation, and the Protestant Religion. His Memory deserves the greater Regard upon this Account, because I have been credibly inform'd it was not attended with any temporal Advantage. For tho' the Consul and Nation, were very bountiful to their Chaplain, Mr. *Kennett*, and very generous in their Presents to his Brother in *England*, yet the Family have been Sufferers by it. The Contempt of Money in Mr. *Kennett* at *Leghorn*, the constant Demands upon his Charity and Goodness, the great Expence
of

of his long Travels thro' *Italy* and *France*, the Supplies he had out of *England* to support those Travels, and to purchase a good Collection of Books and Prints, and the new Expences he was put upon after his Return, by the Honour done him of being elected and admitted President of his College, had brought him to that Condition of worldly Estate, that the Payment of his Debts was, in Favour of his Memory, without sufficient Assets for it.

And whether his Life itself was not sacrific'd in that Service among the *Roman Papists*, is perhaps a Question to be reserv'd to the last Judgment Day. Not that Mr. *Kennett* wou'd ever declare his Suspicion of any ill practising upon him (too common there) nor that his Brother ever encourag'd any Suggestion of that Kind. But many others have been free in, and God alone knows the Truth of it. One wou'd have thought him so well esteem'd among the *Italian Papists*, that even they were not capable of such Treatment of him. Unless their calling him the *Saint*, was in Order to the making him a *Martyr*.

Whilst the *Dean* was employ'd in this eminent Piece of Service to the Church of *England*, the Times were mightily alter'd. The Church was given out to be in the utmost *Danger*; and the Name of *Presbyterian*, &c. was liberally bestow'd on every Man who lov'd the Protestant Interest, and the Protestant Succession; and, among others, this Reproach was cast on one of the *Archbishops*, and several of the most exemplary *Bishops*, as well as on great Numbers of the most Learned and Pious among the inferiour Clergy. Dr. *Kennett* had a plentiful Share of this Sort of Treatment; and upon Suspicion of his being greatly Disaffected to Dr. *Sacheverell*, he was often pointed at in the Streets, and Affronted in the Isles of the Church, for refusing to pray for one under Persecution, and was insulted several Ways not worth the Mentioning, because they were only little Fits of Foily and Madness, in the lowest of the People.

As to the Doctor, it must be own'd, that the *Dean* had from the Beginning a very mean Opinion of him, as such a Tool that answer'd the Character given afterwards by the very Hands that manag'd him, in the *secret*

cret History of the White Staff, p. 7. *A worthless Man*, whom the Enemies of the Ministry caught hold of as an Advantage of working out their Designs. This occasion'd his writing a *Letter to an Alderman*, which was publish'd under the Title of *A true Answer to Dr. Sacheverell's Sermon before the Lord Mayor*, Nov. 5, 1709. Beginning,

Hon. S I R,

“ Y O U ask'd me last Night, what I
 “ thought the best Way of Answer-
 “ ing Dr. *Sacheverell's* Sermon, on Nov. 5. I
 “ told you one Way was to let it drop into
 “ Silence and Contempt, for that there was
 “ not one Argument to Answer, but a jum-
 “ ble of Words and Periods that made the
 “ *Crackling of Thorns*, Noise and Flame, and
 “ therefore 'twas better to pity the Man,
 “ and despise the *Stuff*. It cou'd do no
 “ Harm, but rather great Service to make his
 “ own Party-Friends ashamed of him, and to
 “ convince the World, that *Madness* is as
 “ bad as *Moderation*. But said you, there
 “ be some Answers in print, and will be
 “ more: Pray what is the best Course that
 “ a new Answerer can take with him?

“ Why, Sir, said I, to let him Answer himself;
 “ that is, to produce his own Words, and to let
 “ him stand or fall by *them*, without calling
 “ him any Names, or raking into his Life and
 “ Conversation. You press’d me, Sir, to give
 “ a Specimen of it. Here it is, cool and
 “ calm, under these Heads; *Propriety, Per-*
 “ *tinence, good Sense, Veracity, Seriousness,*
 “ *Charity, and Allegiance.*” — The Letter
 concluding thus. — “ I must say thus much,
 “ that since the Foundations of the City
 “ of *London*, and the Conversion of this
 “ *Island*, there has not been in any Age, in
 “ any Cathedral or Parochial Church, such
 “ a Sermon so insolent, uncharitable, untrue,
 “ as this deliver’d (tho’ long before Com-
 “ pos’d) before the Right Honourable the
 “ Lord Mayor, and Citizens of *London*,
 “ at the Cathedral Church of *St. Paul*, on
 “ the 5th of *Nov.* 1709. By *H. S. D. D.*”

When the great Point in the Doctor’s Tri-
 al, the Change of the Ministry was gain’d,
 and very strange Addresses were made upon
 it, there was to be a like artful Address from
 the Bishop and Clergy of *London*, and they
 who wou’d not subscribe it, were to be re-
 presented as Enemies to the Queen and
 her

her Ministry. The *Dean* fell under this Imputation. And Advice was sent thro' the Kingdom, by Mr. *Dyer*, in his Letter of *Aug.* 24, 1710. In these Words. — “The Address
“ of the Bishop and Clergy of *London*, was
“ inserted in this Day's *Gazette*, by Order of
“ the Queen, as a distinguishing Favour to
“ them. The Clergymen who refus'd to
“ sign it, were Dr. *Barton*, and Mr. *Baker*.
“ And those who did not Answer to the
“ Bishop's *Summons*, were Dr. *Kennett*, Dr.
“ *Bradford*, Dr. *Hancock*, and Mr. *Hoadly*:
“ And therefore as they have no Share in
“ the Queen's Thanks, so I hope they will
“ have as little in her Favours.”

Under this new Ferment in the Minds and Heads of the People, a new Parliament was call'd, and with it, of Course, a new *Convocation*, opened with a *Latin* Sermon, by the *Dean*, and at the Archbishop's Command, publish'd under this Form, *Concio ad Synodum ab Archiepiscopo, Episcopis, & Clero Provinciæ Cantuariensis, &c.* 1710.

Notwithstanding the honest Zeal express'd in the whole Sermon for the Constitution of our *Episcopal* Church, the Preacher being under the Misfortune of the Name of a
Low-

Low-Churchman, and having taken Occasion to celebrate the Memory of King *William*, and the glorious Actions of the Duke of *Marlborough*, a slovenly Translation into *English* was made, without Leave or Knowledge of the *Dean* (we may be sure) under Pretence of being made *English* for the Benefit of the *Dissenting* Teachers. Upon which he took Care for a more correct Translation, with a *Postscript*; taking some little Notice of the Abuses cast upon him.

The *Dean* was now mark'd out for the Spite, and Wittinefs, of all the pretended Champions for the *Church*, and among them of too many of his own Brethren, some of whom he had formerly oblig'd, and thought them to be his Friends. Among these, were the Rev. Mr. S— H—, and Mr. C— L—. The Former had been advis'd and directed by Dr. *Kennett*, at the Desire of Mr. *Justice Smith*, how to take the most legal Course of Presenting to the *Grand Jury*, a pestilent Book, call'd, *The Rights of the Christian Church*. A Book, not only Injurious to the Truth, and Honour of the Christian Religion, and to all the Christian Churches in the World, but of Prejudice and Dishonour
to

to what they call'd the *Whig-Party*, because said to be written by one of them ; tho' perhaps no more a *serious Whig*, than he had been before a *conscientious Papist*. But when Dr. *Kennett* saw that his Disgust to the Book and Writer, was taken by the wrong Handle, and turn'd only to a Party Noise, and (what he never advis'd, nor cou'd approve) an innocent reputable Bookseller (Mr. *Sare*) was prosecuted with great Vexation, because, in his Absence, a Servant of his had sold the Book, the *Dean* utterly dilik'd that perverse Way of Proceeding, and, upon the next Opportunity, blam'd Mr. *H.* for his great Partiality in it. Upon this, he was in a Flame, and Writes a very hot and angry Pamphlet in his own Defence, with a Cast of many Reproaches on Dr. *Kennett* — calls him *down-right Apostate*, of a *seared Conscience*, *White* against *Kennett*, &c. So provoking to every Body, except the *Dean* himself, that several Friends, imagining the *Dean* wou'd reply, sent him in very unhappy Informations, &c. to furnish out an Answer ; which he kept in Silence, and wou'd by no Means let 'em appear for his own necessary Defence, because they wou'd too much expose his Adversary.

Another

Another Writer, that openly abus'd Dr. *Kennett*, was the Author of "A Vindication of the
 " Rev. Dr. *Hen. Sacheverell* from the false, scan-
 " dalous, and malicious Aspersions cast upon
 " him in a late infamous Pamphlet, intituled,
 " *The Modern Fanatick*;" said to be written by Dr. *Charles Lambe*, a young Lecturer in *London*. The whole Book was in a bantering, buffooning Stile, not so much vindicating Dr. *Sacheverel*, as reviling all the City Divines, who pitied his Influence on the Madnefs of the People, such as Dr. *Kennett*, Mr. *Hoadly*, Dr. *Bradford*, Mr. *Baker*, &c. and applies this Character to every one of them, p. 97. "A *Whig* Clergyman breaks the
 " most solemn sacramental Oaths, he betrays
 " his Trust, he gives up the Cause of God
 " and the Church knowingly, designedly,
 " and with Premeditation." There was, however, this Difference between Mr. *H.* and Mr. *L.* the latter has repented, and acknowledg'd his Errors in an eminent Manner, which the other has not yet done. I will do Mr. *L.* the Justice to set down the Words in which he declar'd his Concern for having abus'd and misrepresented those very *worthy Divines*, as they are in his Answer to a foolish *Libel* against

gainst

gainst him. — “ There is a Part of that
 “ Book (says he) which I suffer’d my self to
 “ transcribe, which has given me more un-
 “ easiness than any Thing else in it; in this
 “ Part of it *some of the Clergy of London*, are
 “ us’d in a very unhandsome insolent Man-
 “ ner: They, who, as appears plainly,
 “ the truest, by far the truest Friends to our
 “ Church and State, are represented as Ene-
 “ mies to them both, and bent upon the De-
 “ struction of them: The Share that I had
 “ in this, I have greatly lamented in private,
 “ and make this publick Acknowledgment
 “ of that unaccountable Rudeness, and Con-
 “ tempt of learned and good Men, in every
 “ Thing vastly superior to me; and sure
 “ the Hand that writes this, will wither, if
 “ there is not sincerity of Heart in Company
 “ with it.” This is as great an Evidence as
 can be given of Ingenuity and Sincerity, and
 I had no other Design in reciting the former
 Part of Mr. L’s Conduct, but to introduce
 this Account of his *Sorrow* and *Concern* for
 it: For I think no Man ought to be re-
 proach’d for those Errors, and Miscarriages,
 of which he has given all possible Testimo-
 ny, that he has sincerely repented.

And

And indeed under all his continu'd Labours for the Benefit of the Church and Clergy of *England*, with a very conformable Life, it seems a little Surprizing, and one wou'd think, was some Trouble to Dr. *Kennett*, that he cou'd not obtain the Name of a good *Church-man*; but that (especially after Dr. *Sacheverel's* acting) he was run down, with utmost Fury, for *Whig*, *Low-Church-man*, and false *Brother*, and other Terms of Reproach, that fill'd the wide and loud Mouths in Streets and Pulpits, when he knew no other Reason for it, but only his opposing the Ignorance of those Men, and the Infatuation of those Times, and all along faithfully adhering to the *Revolution* and *Protestant Succession*. He is said often on this Occasion, to have told a Passage from the Mouth of Archbishop *Tenison*, who beginning to fall from the Reputation of a *Church-man*, and seeing a *chief Brother* arising into that Honour upon a much less Bottom for it, he said to him, *Brother*, you know I was always a greater *Church-man* than you; but e'en take the Name of the Church, while I keep to the Constitution of it; or to that Effect.

Bishop KENNETT. III

It must be confess'd, the *Dean* was an utter Enemy to some Doctrines and Pretensions, about this Time industriously advanc'd, and made by the Authors of them, the distinguishing Criteria of a true *Church-man*. He zealously oppos'd the new Doctrine of the *Invalidity* of *Lay-Baptism*, which from the Irregularity of Baptism being administred by any Person, not ordain'd to be a publick Minister in the Church, was now advanc'd into a *Nullity* and an *Unchristianism*, if administred by any Person not *Episcopally* ordained. Pamphlets and Sermons were full of this Notion, and tho' the Archbishop, and Bishops in Convocation had agreed upon a *Censure* of it, yet the Majority of the Lower House wou'd by no Means join in it, for Fear of offending those who by such unchristian Rigours, had confin'd the Name of the Church to the Pinacles of it. The Consequences of this Doctrine were no less than to cast out for *Heathens*, many Members of our own Communion, and every Soul baptiz'd by a Dissenting Teacher, and the whole Body of Protestants abroad, unless within the Pale of a Church, strictly and properly *Episcopal*; which it was thought hard to find among
the

the *Lutheran* Churches; at least, in their Opinion, who were the Authors and Abettors of this Doctrine. One wou'd have thought this rigid Notion purposely calculated for the *Pretender* and his Cause; for by Virtue of it all the *Papists* were in the ordinary Way of Salvation, and of *Protestants* ten to one were put out of it. And as to the Inheritance of this Crown, the Protestant Line might be *Pagans*, but the Popish Heirs were certainly and truly *Christians*.

The *Dean*, on the Contrary, was of Opinion that *Popery* was the common Enemy to the Truths of the Gospel, and to the Liberties of Mankind: That the Protestant Interest in *Europe* was to be united against the common Adversary: That every Part of the Reformation, however imperfect, was by many Steps nearer to the Simplicity of the Christian Religion, and to the Happiness of Society, and the Souls of Men, than *Popery*: That nothing could be more fatal than to break and divide the Friendship of Protestant States and Princes, and so raise Jealousies and Discords in the Minds of Protestant Brethren: That the late Notions so industriously propagated by some of our *English* Church-men, the

the Necessity of Episcopal Government to the very Being of a Church, and the Validity of Baptism depending upon the Episcopal Ordination of the Administrator, were as artful Engines to play against the whole Reformation, as any that cou'd have been invented in the Middle of *Rome*; and that they were as contrary to the (Sense of our first Reformers, as they were to any other Protestant Divines abroad. This led him to be very zealous to promote every good Design for the the common Interest of the *Protestant* Religion. Accordingly, her Majesty Queen *Anne* having granted Letters Patents, at the humble Request of *Conrad Gulcher*, Minister of the Reform'd Religion, to collect the charitable Benevolence of her well-dispos'd People, to enable the Protestant Subjects of the *Electoral Palatine* of the *Rhine*, to build a Church in the District of *Ober-Barmen*, in the Duchy of *Berg*, and to support a Minister there, dated in *Nov. 1707*, (tho' not brought to effect till several Years after) Dr. *Kennett* was made one of the Trustees to receive and dispose this publick Charity, and was eminently active in promoting of it. He solicited for the Letters of the Lord Archbishop of *Canter-*
bury,

bury, and the Lord Bishop of *London*, to commend the good Work to their Clergy and People, and exhort them to a liberal Contribution in behalf of the poor *Protestants* of *Ober-Barmen*. He, at the Request of the other Trustees, drew up an Inscription on a Marble-Stone affix'd near the great Door of the Church (when finish'd) declaring by whose Charity and Bounty it was erected; and several Letters and Epistles transmitted Abroad, relating to that Affair; and in the Conclusion of it, was the Person chosen to present the Address of Thanks sent over by the Minister and People of *Ober-Barmen*, then in Possession of their new Church and free Exercise of their Protestant Religion.

Upon the Conclusion of this good Affair, the Minister and Congregation at *Ober-Barmen*, desir'd some Memorial of it might be fix'd in their new Church; and, after due Consultation here, it was agreed by the Commissioners, that a *Marble-Stone* shou'd be plac'd by the great Door of the Church of *Ober-Barmen*, with a *Latin* Inscription, recording the Matter of Fact, and the *Form* of it left to Dr. *Kennett*, who transmitted it, when the remaining Accounts were given, in
May

May 1716, with this Epistle, which, I think, deserves a Place in these Memoirs, omitting many that interven'd.

Viro Reverendo & dilecto admodum in Christo Fratri Johanni Glowring, Verbi divini Ministro apud Ober-Barmam; & Cœtui ibidem Evangelico.

ID vobis sit commodo & salutem (Fratres dilectissimi) quod nobis quidem solatium ac non modicam animi Voluptatem praebeuit: Nempe Causæ vestræ exitus non inauspicatus apud nos assiduos ejusdem Advocatos & quoad fieri potuit Patronos. Negotium enim nobis nuperæ Reginæ Commissariis demandatum jam (sero nimis) absolvimus, & ad supremam ratiocinii tabulam æqua manu lati perduximus.

Hæc vobis latius exponet Civis noster Londinensis, Vir probus & honestus, Johannes Tesbmaker, ad partes vestras iter modo aggressurus (quem Deus sospitem ducat reducatque) cui in hac re communi fas est utrinque fidem adhibere.

Is calculum pecuniæ tam expensæ quam receptæ in examen sedulo revocatum, & sub manibus nostris testatum, denuo vobis exhibebit, ac vicissim (quod æquum censebitis) rem totam

scripto agnitam, seu verbo, vestram nobis (Deo volente) secum reportabit.

Diu est, (charissimi Fratres) ex quo gratum nobis visum est (vos porro favore dignemini) ut ad piam rei memoriam posteris conservandam, Epigraphæ sive Inscriptio quædam Latine exarata, & lapidi marmoreo pulchre admodum incisa in aliqua Ædis vestræ parte palam reponatur, sive columnæ, sive parieti affixa, omnium oculis subiecta, prout vos melius expedire judicabitis. Hujusmodi exemplar amicus idem vobis allaturus est, sive iudicio vestro comprobandum, sive (quod optamus) in melius corrigendum. Hanc fraterni Amoris & communis Fidei tesseram tibi, Vir Reverende, & toti cœtui vestro gratam & acceptam esse volumus: Quicquid enim in hac re Anglia nostra vobis impendisse voluit, id satis superque Germania vestra nobis remuneravit, ex quo GEORGIUS Ille magnus, apud vos oriundus, Imperium Britannicum jure optimo sibi debitum suscepit, & ab Adventu suo satis opportuno Fidem, Pacem, Securitatem nobis restituit, & (Deo auspicante) Rebus nostris tum Sacris tum Civilibus amplam & perennem fœlicitatem stabilivit.

Quid si unius aut alterius anni Gesta recenserem? Ille fœdera & pacta inter nos, & ex-
teras

teras Gentes forte non tam bona fide inita, acrius perspexit, & in melius redintegravit. Ille honestas Navigandi Mercandique artes subditis suis expoliivit & dilatavit, pristino Maris Domino vindicato, ne dicam restituto. Ille Imperatores, Reges, Principes, Status arctioribus Pacis & Amicitiae vinculis sociavit sibi, & intime conjunxit.

Et cum Orbis Christianus tanto Principi nimis angustus, & quasi impar esse videatur, Ille Turcici, sive Ottomannorum Imperii Judex tandem & Arbiter cooptatus est.

Ille domi pacem & quietem fixit, & in solido locavit: Ille enim Patriae suae hostes & tantum non proditores a publico damno & exitio reduxit, & in saluum carcerem conjecit, nisi qui criminis simul, & pœnæ conscii in exilium sponte confugerunt, latebrasque in ignotis terris quæritarunt. Ille Proceres quosdam & vesanos & ingratos in aperta arma prorumpentes valida manu superavit & procul abegit. Ille Idolum quoddam sive fictum Regiæ Majestatis simulacrum in fugam vertit, & confregit, & ni fallunt vota, in pristinum nihilum evanescere coegit. Ille infimam plebem, mendaciis & mille malis artibus exagitatam, ut plurimum sedavit,

& lites nescio quas inanes ac Populi furores fere consopivit extinxitque.

Ille utramque supremi Concilii, sive Parliamenti Domum ad Saniora & Reipublicæ magis salutaria Concilia & Acta prudentia sua bene temperata concitavit. Ille superiorum Tribunalium Judices legum peritissimos, justos & propositi tenaces Viros, constituit, & Salaris auxit. Inter hos primarium Regni Justitiarium Dominum Parkerum, Dotibus & Meritis præstantem, in magnatum Ordinem adscivit, & Baronis titulo honestavit.

Ille Episcopos fideliores & melioris notæ Clerum, cum sit Fidei Defensor, Ecclesiæ Patronus, Romanæ tyrannidis Victor, in æternum sibi devinxit. Ille Academiam Cantabrigiensem amplissima Librorum prelis ubique impressorum & Codicum antiqua manu scriptorum supellectile instruxit ac in perpetuum dotavit. Ille Academiam inter Hibernos Dubliensem in Filii sui Principis tutelam commisit, ut Hæres Regnorum sit pariter Literarum Patronus, ac summus Magistrorum & Scholarium Cancellarius. Et, ne Matrem mihi dilectissimam Universitatem Oxoniensem silentio præterire videar, ille hanc etiam clementia sua & patientia fere totam sibi conciliavit, & brevi facturus est, ut ad fide-

fidelitatem solitam & avitam gloriam redigatur.

Ille demum Religionis Reformatæ Vindex accerrimus, Libertatis gentis humanæ Fautor & Assertor optimus, Pacis ubique terrarum Stator & Arbiter, non alia vota nobis vobiscum communia reliquit, nisi quod uno ore animoque supplices Deum rogare contendamus ut GEORGIUS Ille magnus, Liberator, Victor, Defensor, diu vivat floreatque, Britannicæ nostræ columen, & Germanicæ vestræ decus ac ornamentum: Ut Filius unicus & Hæres GEORGIUS, a GEORGIO Spes altera Britannicæ, valeat, vigeat, & (quod omnia complectitur) patriis vestigiis, æquis passibus insistat. Ut Heroïna illa Walliæ Principissa, omnibus adamata & admiranda vivat, & charam sobolem sui similem, sceptris natam, insito Ingenio nobilem, Virtute & Religione instructam Posteris relinquat. Ut, præ cæteris, natus Maximus Fredericus ille Princeps nondum ex Germanicæ vestræ finibus egressus, qui (si qua fides peregre profectis) egregia corporis forma sexum antecellit, & supra ætatem sapit Parentes, brevi invisat, & terris nostris novum quasi sidus exoriatur.

Ita inter alios bono animo erga Deum & Regem affectos vovet exoptatque

*Frater vester & in Christo Servus Whitus
Kennettus, S. T. P. Ecclesiæ Cath. S.
Petri de Burgo Decanus indignus, & Re-
ginæ Majestati e Sacris Domesticis.*

*Londini,
xv die Maii,
MDCCXVI.*

The Inscription recommended in the foregoing Letter, to be put upon a Marble in the new Church of *Ober-Barmen*, to preserve and transmit the Memory of that Piety and Charity of the Queen and Nation of *England*, was in this Form:

IN DEI OPT. MAX. GLORIAM,
Ecclesiæ Reformatæ Pacem,
Et

Gentis Anglicanæ Laudem.

Sub Auspiciis Serenissimi Principis
Electoris Palatini ad RHENUM.

ANNA Dei Grat. Mag. Britan. Fran. & Hibern.
Regina

Precibus nostris & Pietate sua commota
Literas Regias Magno Sigillo munitas

Solem-

Solemniter evulgavit die x Nov. MDCCVII.

Pro Eleemosynis Populi sui colligendis

Quarum virtute plus duo Millia Librarum

Monetæ Anglicanæ

Larga manu effusa & nobis transmissa sunt.

Tali Ope & Auxilio hæc Sacra Ædes

A primis fundamentis extructa est,

Anno Christi MDCC.

STET DIU FLOREATQUE.

Upon the same Principle of promoting the common Interest of the Protestant Churches, he corresponded with some of the chief Members of them. Among several Letters of this Kind, there is a Copy of one now before me, which I think 'tis pity shou'd be buried with him; and therefore I will transcribe it for the Reader's Entertainment. 'Tis superscrib'd to Mr. Coleman at Boston in New England; and begins thus.

Dear SIR,

“MY Thoughts reprove me often for
“ not being more civil to a Stran-
“ ger, rather to a Friend and Correspondent,
“ whom, by all that I have read and heard
“ of

“ of him, I have good Reason to value and
 “ esteem. My Thanks have been long due
 “ for the Books you sent over to improve
 “ our *American* Library, which is not yet
 “ dispos’d in a proper Place, for Want of some
 “ special Benefactor; but I am adding what
 “ I can to the Number of Tracts suitable
 “ to the Arguments of Navigation, &c. and
 “ doubt not (if God spare a few Years)
 “ to make it a Collection not unworthy the
 “ good Design*. That good Design of Pro-
 “ pagating Christianity in your Parts, has
 “ lost the wisest Director and President of
 “ it, the late Archbishop of *Canterbury*, (Dr.
 “ *Tenison*) whose Aim and Care in those
 “ Matters (as in all others) were guided by
 “ a truly christian Spirit for the publick
 “ Good of the Protestant Religion. He put
 “ a Stop to many indirect Motions and Steps
 “ made to put us out of the Way, and pre-
 “ vented a great Deal of Interruption and
 “ Embarrassment that wou’d have been o-
 “ therwise given to us. He was a wise and
 “ honest Prelate, truly sensible, that at Home

* This relates to an Affair that will be mention’d more fully afterwards.

“ and

“ and Abroad, we were in great Danger of
“ losing Christianity in the Name of the
“ Church.

“ The two great Difficulties that still lie
“ hard upon our Society for Propagation of
“ the Gospel, are, 1. The Want of sober
“ and religious Missionaries; few offering
“ themselves to that Service for the Glory
“ of God, and the Good of Souls; but
“ chiefly to find Refuge from Poverty and
“ Scandal. 2. Such Men, when they come
“ to the Places allotted to them, forget their
“ Mission; and instead of Propagating
“ Christianity, are only contending for Rites
“ and Ceremonies, or for Powers and Pri-
“ vileges, and are disputing with the Ve-
“ stries of every Parish, and even with the
“ Civil Government of every Province.
“ These two Mischiefs can hardly be re-
“ dress'd, but by fixing Schools and Univer-
“ sities in those Parts, and settling, we hope,
“ two Bishops; one for the Continent, ano-
“ ther for the Islands, with Advice and As-
“ sistance of Presbyters to ordain fit Persons,
“ especially Natives, and to take Care of all
“ the Churches. Which needful Provisions
“ will not break in upon your National
“ Rites

“ Rites and Customs, at least no other Way
 “ than by laying a Foundation (*we’ll* hope,
 “ and you’ll agree) for the Union of all Pro-
 “ testants in some future Age, when Chari-
 “ ty and Peace shall prevail above Interest
 “ and Passion.

“ We have no great Prospect, I confess,
 “ of such Happiness in our *Old England*,
 “ where the Spirit of Dissention and Fac-
 “ tion, nay, of the utmost Infatuation, has
 “ rag’d horribly, and is not yet cast out. I
 “ think I saw, long since, that the Begin-
 “ nings of this Sorrow were the Seeds of
 “ *Popery* scatter’d in the Minds of common
 “ People, with strange Industry and Art, to
 “ smoothe the Way for a *Popish* Pretender.
 “ Noise and Nonsense were very prevailing;
 “ and at last the Word given out, was, *I*
 “ *had rather be a Papist than a Presbyterian*;
 “ and, under this delirious Cant, the poor
 “ Souls were prepar’d to cry out, *The Church*,
 “ *the Church*, as loud as if they had been in
 “ the Streets of *Rome*, and to idolize a sedi-
 “ tious, not to say ignorant Doctor; as
 “ much as if he had been a Pope of this
 “ other World.

“ The

“The People in this Ferment were dispos’d
 “to read and admire the Daily Pamphlets,
 “thrown about to reconcile them more and
 “more to Popery, under Pretences of Divine
 “and *Hereditary Rights, uninterrupted Succes-*
 “*sion, independent State* of the Church, the Ex-
 “pediency and even Necessity of *private Con-*
 “*fession*, the immediate Effects of *sacerdotal*
 “*Absolution*, the *Invalidity* of Baptism out of
 “Episcopal Communion, a *Priest*, an *Al-*
 “*tar*, a *real Sacrifice* in the Lord’s Supper,
 “a *Middle State* of Souls, no harm, at least,
 “in *Prayers for the Dead*, and many other
 “Devices, approaching as near to *Rome* as
 “present Shame and Safety wou’d admit.
 “All which Conceits you well know, sprung
 “as Tares of the Enemy, long after our
 “blessed Reformation, and I think never
 “appear’d ’till a little before the Beginning
 “of the civil Wars, under the Influence of
 “a Court that had too much of the Popish
 “Queen in it, and were now reviv’d to serve no
 “other Purpose but that of the Interest of a Po-
 “pish Impostor. Only there was some Diffe-
 “rence in the Times; for before those civil
 “Wars, none ran into those Notions but some
 “of the warmer and ambitious Clergy;
 “whereas

“ whereas now the common People and the
“ very Women had their Heads full of them.
“ Under these Delusions a Multitude have
“ been given up to believe the *Idol* at *Avig-*
“ *non* to be something, and worthy to be set
“ up; *given up*, alas! to any Lies, and to the
“ Practice of many Popish Superstitions.
“ Some wou’d not go to their Seats in the
“ Church till they had kneel’d and pray’d at
“ the Rails of the Communion Table; they
“ wou’d not be content to receive the Sa-
“ crament there kneeling, but with Prostra-
“ tion and Striking of the Breast, and Kissing
“ of the Ground, as if there were an Host
“ to be ador’d; they began to think the
“ Common Prayer without a Sermon (at least
“ Afternoon) to be the best Way of serving
“ God; and Churches without Organs had
“ the thinner Congregations; bidding of
“ Prayer, was thought better than praying to
“ God, and even Pictures about the Altar
“ began to be the Books of the Vulgar; the
“ Meeting-Houses of Protestant Dissenters
“ were thought to be more defiled Places
“ than Popish Chapels: In short, the Herd
“ of People were running towards *Rome*.
“ without

“ without any Foresight, or Power of look-
“ ing backward.

“ To this Madness of the People was the
“ Rebellion owing; now one is quell'd, the
“ other will abate; and our greatest Deli-
“ verance under King *George*, will be that of
“ being delivered from ourselves, and being
“ restor'd not only to our Religion and Li-
“ berties, but to our Senses. — My Respects
“ and Services to you and your Brethren,
“ and especially to the worthy President of
“ *Hawarden* College. — Let us join in our
“ Prayers for the King's safe Return and long
“ Life, and for the Progress of Christianity,
“ and Increase of the Protestant Religion.

I am, Dear SIR,

Your affectionate Friend,

Peterborough,

July 28, 1716.

W. H. KENNETT.

The Affinity of the Subject puts me in
Mind to mention here, that the *Dean* was,
by Appointment of Archbishop *Tenison*, call'd
to Preach at the Anniversary Meeting of the
Society

Society for the Propagation of the Gospel in foreign Parts, which, upon Desire, he publish'd, and with great Industry and Pains added at the Bottom of each Page the full Authorities as References to Matter of Fact, and farther drew up with his own Hand an Abstract of the Proceedings of the Society within the Year last past. The Title of the Sermon is, *The Letts and Impediments in planting the Gospel of Christ*, A Sermon before the Society, for the Propagation of the Gospel, &c. 1712. By all allow'd to be one of the most useful and excellent Discourses delivered on that Occasion. It is believ'd that the Distribution of these Anniversary Sermons have a continual good Influence on many pious and charitable Persons, to excite them to send in their voluntary Presents, or to leave their dying Legacies to this Society for helping forward so glorious a Work. I remember to have heard from the *Dean* himself, that upon his presenting this last Sermon to a sensible and religious Widow, she resolv'd to leave a Legacy of 50*l.* to the Corporation for Propagating the Gospel, and upon her Decease, it was paid by her Executor

cutor into his Hands, and by him delivered at the Board in a publick Meeting.

Within few Days after the Preaching of that Sermon, there was publish'd a Letter about the Proceedings in Convocation, upon Complaint of a Sermon publish'd by Dr. *Brett*, under the Influence of Dr. *Hicks*, intituled, *A Sermon of Remission of Sins, according to the Scriptures, and the Doctrine of the Church of England, &c.* Which Sermon had many shocking Expressions in it, advancing the Necessity of private Confession and sacerdotal Absolution; and so, in Effect, setting up one of the Engines of the Church of *Rome*, for the Use of the Clergy in the Church of *England*. The Complaint was dropt in the House, and the Preacher, and his Discourse, rather justify'd and commend- ed. Upon which, a Letter was publish'd under this Title, *A Letter to the Rev. Thomas Brett, L. L. D. Rector of Betteshanger in Kent, about a Motion in Convocation.* The *Dean* was suppos'd to be the Writer, because he was a most profess'd Enemy to that new Affectation in some of the Clergy, to dress up old *Popish* Doctrines, and bring them into Fashion in *England*; which was but an

Artifice of Mr. *Lesly*, Dr. *Hicks*, &c. to corrupt the Minds of People, and so prepare a Way for Introducing a *Popish Pretender*.

He was abundantly convinc'd, that the Doctrines so zealously propagated at that Time, tending to mollify Popery, and to divide the Protestant Interest, were properly some of the modern Inventions, unknown to our primitive Reformers, or expressly condemn'd by them. To shew this the more evidently in one Instance, he caus'd to be reprinted a *Sermon of Archbishop Whitgift's*, preach'd before Queen *Elizabeth* at *Greenwich*; and prefix'd to it an excellent Preface of his own; which I shall here add for the Reader's perusal.

To the Bookseller.

S I R,

THIS *Sermon* was preach'd, and long since publish'd by Dr. John Whitgift, then Dean of Lincoln, afterward Bishop of Worcester, and at last Archbishop of Canterbury: A Prelate so well belov'd by the Queen, that in her Choice of a single Life, and her
Pre-

Preference of that State of the Clergy, she honour'd him with the familiar Name of her Black Husband. It is a plain honest Christian Discourse, and the old Edition being very rare to be met with, you may please to reprint it, and thereby do Service to the World upon several Accounts.

It will bear some Testimony of Respect and Honour to the Age of Queen Elizabeth, to give a Taste of the good Way of Preaching in her Days; sober, serious Gospel Sense and Truth, in a just and easy Stile, made agreeable to the Conscience, the Reason, and the Affections of Mankind. This excellency of Preaching was a singular Ornament of her Reign, and in effect died with her. For there was soon a sad Degeneracy under King James the First, when to comply with the Humour of the Prince, the Preachers brought in such Terms of the Schools, and such Scraps of the Poets, as made the Pulpit rather a Place of Diversion, than of sound Instruction and Salvation. This affected Foolishness, by Use and Custom, ran too far into the Reign of King Charles the First: And if it abated at the Restoration of his Royal Family, the Preachers were apt to slide into another Extreme, that of Words and Periods,

strong and stiff; a false Oratory, an Abuse of the Patience of Christian Hearers; 'till Dr. Tillotson, and some other judicious Divines, dar'd to restore good Sense and plain Language, which now generally obtain, and ought to prevail in all our Churches; nay, are very much gotten into the Mouths of the Dissenting Teachers, tho' perhaps of less Service to them.

It will do another Honour to that Age, by shewing the Probity and Courage of our English Divines, in Preaching at Court against the Flattering of great Men, and against the Inconstancy of the Common People; as likewise against their Curiosity and Love of strange Doctrines; such as the Invalidity of Baptism, if Administred by a Lay-man, or even by a Deacon: A Doctrine of the most narrow and uncharitable Spirit, invented by Schismatics, and urg'd by the Leader of them, M. Cartwright, but admirably well opposed and confuted by this Archbishop Whitgift, in his Answer and Replies to the Admonition, &c. and condemn'd in this Sermon, wherein, as if he had liv'd in our Times, he grievously Complains, It is now called into Controversy, Whether the Minister be of the Essence and Being of Baptism, and none to be counted Ministers but such as be
Preach-

Preachers: So that whosoever hath not been baptized of a Minister, of a Preacher, is not baptized? the which Questions, and other such like, spring out of the Schools of the Anabaptists, and tend to the Rebaptization of All, or the most Part of those that at this Day are living.

It will give a farther Proof of the Integrity of Preachers in that Reign, that they preach'd freely and earnestly against the fundamental Errors and Corruptions of Popery, and demonstrated the Church of Rome to be the common Enemy of the Reformation, and of Christianity itself. And yet by the Craft of that Enemy in sowing Tares, they found, it seems, some of the common People growing sick and weary of that necessary Subject, and rather intent upon new-fangled Doctrines and Devices of upstart Men. Says this excellent Preacher here to his Auditors;
“ *We have taught you more necessary Points of*
“ *Doctrine, than these that are now preach'd*
“ *unto you. We have exhorted you to Repen-*
“ *tance and to Amendment of Life: We have*
“ *taught you the true Doctrine of Justification;*
“ *the true and right Use of the Sacraments:*
“ *We have confuted the erroneous and damnable*
“ *Points of Papistical Doctrine, as Transub-*
K 3 “ *stantiation,*

“stantiation, the Sacrifice of the Mass, Purgatory, Worshiping of Images, Praying to Saints, the Pope’s Supremacy, and such like: and you have not believed us, nor hearkened unto us. But now that we begin to teach you these Things that tend to your own Commodity and to Contention, you magnify us, you commend us, you make us Gods; nay, you make us Devils, for you so puff us up with vain Glory, that we know not ourselves.” And yet no Protestant Preachers had been then so fond of strange Notions, as to preach up the Necessity of private Confession to a Priest, or the Inefficacy of Faith and Repentance to a Sinner without sacerdotal Absolution; or a real propitiatory Sacrifice in an Oblation of the Elements of Bread and Wine; or a middle State of Souls after Death, in neither Heaven nor Hell; or an Independency of the Church upon a Christian State, even where the civil Magistrate is by Law supreme Head and Governour; or the Unchurching of all other reformed Churches, and the Unchristening of all Foreign Protestants; (to say nothing of our Brethren and Fathers at Home) or any such unscriptural Fancies, bordering on the Church of

of Rome, and to be supported by Nothing but an Infallible Chair.

The Author's Name will afford another Observation, that Archbishop Whitgift's Memory is more happy, and has been more favourably treated, than that of most of those who came before or that followed after him, from the Beginning of the Reformation to this present Time. We are reserv'd to those Times, when Men who would engross to themselves the Name of Church-Men, have betray'd a bitter Spirit in censuring and reviling the best of our Prelates; they have insulted the Living and not spar'd the Dead; especially those who have sate in that eminent See of Primacy of all England. Archbishop Cranmer, who adorn'd the Reformation by his Life, defended it by his Pen, and seal'd it with his Blood, has been represented as a Betrayer of the Rights of the Church, and the Regal Supremacy, upon which our Reformation was establish'd, has been call'd, The Cranmerian Heresy. Archbishop Grindal, a Man of excellent Temper, Piety and Learning, has been run down by a hard-mouth'd Preacher, for want of Zeal to the Church; and all Moderation has been contemptuously call'd Grindalizing; tho' in the true History of

him it appears, that no Prelate could be more firm, constant, and courageous in consulting and asserting the proper Rights and true Interests of the Church and Clergy of England. Nay, another intemperate Preacher has lately run down Archbishop Abbot, as a Favourer of Schism and Faction, when his Piety, Wisdom and Courage, in stemming the Tide of Popery and Profaneness, hath made him worthy of everlasting Honour, among all, who rather love and serve the Church, than boast in great swelling Words about it. But still, I say, the Preacher of this Sermon, Archbishop Whitgift, has escap'd very well; for being more particularly concern'd to repress the Puritans, who were indeed Angry and Insolent at that Time, he has been on that Account well esteem'd, and his Ashes, I think, not yet disturb'd. This fair Reputation among Church-Men, will, I hope, engage them to read his following Sermon with the better Attention of Mind.

The Life of this eminent Prelate, will, I hear, be soon publish'd by the same able Hand who has done the like Honour and Justice to his Predecessors, Archbishops Cranmer, Parker, and Grindal; and therefore I need not, in the mean Time, offer at any imperfect Account or

Cha-

Character of him; only I would transcribe for you one Passage out of a Letter of his Grace's, to the Lord Treasurer Burleigh, dated July 5, 1584. That great Statesmen had given him a wise Caution, "not to lay so hard a Hand up-
 " on the Puritans, as thereby to gratify and
 " animate the Papists." To which he answers, That the Papists could take no just Advantage of his Proceedings against the Puritans; for he doubted the Papists employ'd them, and encourag'd them at that juncture to create Divisions and weaken the Protestant Interest: Says he,
 " The Objection of our encouraging the Papists
 " hath neither Probability nor Likelihood: For
 " how can Papists be animated, by urging Men
 " to subscribe against the Pope's Supremacy,
 " and to the justifying of the Book of Com-
 " mon-Prayer, and Articles of Religion,
 " which they, [the Papists] so greatly condemn?
 " But Papists are animated because they see
 " these Kind of Persons, which herein, after a
 " Sort come in with them, so greatly friended,
 " so many born with, and so animated and
 " maintained in their disordered Doings, a-
 " gainst both God's Law and Man's, and a-
 " gainst their chief Governours, both Civil
 " and Ecclesiastical. This, I say, encourageth
 " the

“ the Papists, and maketh much for them. — O
“ my Lord, I would to God some of them,
“ who use that Argument, had no Papists in
“ their Families, and did not otherwise also
“ countenance them, whereby indeed they re-
“ ceive Encouragement, and do become too ma-
“ lapert. Assure your self, the Papists are ra-
“ ther grieved at my Proceedings, because they
“ tend to the taking away of their chief Ar-
“ gument, that is, That we cannot agree
“ among ourselves, and that we are not of the
“ Church because we lack Unity. And I am
“ credibly informed, that the Papists give En-
“ couragement to these Men, and commend
“ them in their Doings, thereof also I have some
“ Experience.” — By which it is very plain,
that this wise Prelate was the quicker in his Re-
sentments against the Puritans, because he
thought them under the Direction and Manage-
ment of the Papists; and in his laying all legal
Restraints upon them, he was only labouring to
stop the Breaches which he found the common
Enemy had made, in Hopes to enter in at
them. He saw the Spreaders of strange
Doctrines, and the Authors of new Distinctions,
were Tools in Roman Hands, to break and
confound us, if timely Care were not taken by
all

all possible Means to unite and strengthen the Protestant Interest, in Humility, Charity and Brotherly Love.

Novem. 28, 1713.

These Observations were so well adapted to the Season, wherein they were wrote and publish'd, that, perhaps, Posterity will look back upon them, to judge the better of a Picture of the Times, that must be drawn as impartially as can be, both out of the false Colours and wrong Appearances, as well as out of the naked Truth, represented by different Sides. However, the *Dean* met with that Reward which, I believe, he expected, to be libell'd, preach'd down, beslav'd, lampoon'd, hung up in Effigy, with many other dirty Tokens of Spite and Party-Rage upon him. All which he bore, with no Manner of Returns in that Kind; but was often seen to smile, and observe, that contending with the High-Flying Party, was to no better Purpose, than to encounter one of their Street-Mobs, the best Escape was to be thrust against the Wall, or to be thrown into the Kennel.

There

There was one Indignity offer'd him about this Time, that cou'd scarce be born by any Man, without some Kind of Emotion and Concern, *viz.* the *White-Chapel Altar-piece*, contriv'd by Dr. *Welton* (afterwards a profess'd *Nonjuror*, if not something worse) to expose the *Dean of Peterborough*. In this Altar-piece, or Painting, which was intended for a Representation of Christ, and his twelve Disciples, eating the Passover and the Last Supper, *Judas*, the Traitor, was drawn sitting in an Elbow-Chair, dress'd in a black Garment, between a Gown and a Cloak, with a black Scarf and a white Band, and a short Wig, and a Mark in his Forehead between a Lock and a Patch, and with so much of the Countenance of Dr. *Kennett*, that under it, in Effect, was written, *The Dean the Traitor*. It was generally said, that the original Sketch was for a *Bishop* under *Welton's* Displeasure; which occasion'd the Elbow-Chair. But the Fears of a *Scandalum Magnatum* rising before the *Painter's* Eyes, Leave was given to drop the *Bishop*, and make the *Dean*; which he did as well as he could. Multitudes of People came daily to the Church, to admire the Meaning of the Sight. And, under our unhappy

happy Divisions, it might have been expected, that one Side, at least, would have been pleas'd with the Wittiness of this Fancy. But it was generally abhorr'd and detested by every body; as being not only Rude and Indecent, but considering the Place and Persons, even as Atheistical and Diabolical. And indeed, what cou'd be more shocking and surprizing, than to see a foolish, and really a blasphemous Picture set up in the Presence of God, and in the Face of the Congregation, to represent a Neighbour, a Brother, a Fellow Presbyter of the Church of *England*, as a Traitor to their common Saviour? What monstrous Impiety for one Clergy-man to libell another just over the Altar, or Table of the Lord, whereon that very Man was to consecrate a Blessing, and to Administer the Communion of it, in Peace and Charity? In that, it was esteem'd so insolent a Contempt of all that was sacred, such an Abomination to every one of Conscience or common Sense, that upon the Complaint of others (for the *Dean* himself never saw it, or seem'd to regard it) the Bishop of *London* oblig'd those that set it up, to take it down, and remove so great a Scandal from
the

the Church of God. But to return to the *Dean's* Labours and Writings.

He went on to assert and defend the Scriptural and Legal Foundations of the *Protestant Religion*, and the *Protestant Succession*, not only in a Course of Sermons to his own People, but even in the stated turns of his preaching at Court; where the *Dean* was observ'd by some to be remarkably zealous in preaching against *Popery*, within the *three* last Years of the *Queen*, when it was thought not altogether so seasonable by others.

And when the *Pretender's* Party were so forward in their Hopes and Views, as to publish a stately Folio in express Assertion and Maintenance of his Hereditary Right, intitled, *The Hereditary Right of the Crown of England asserted: The History of the Succession since the Conquest clear'd; and the true English Constitution vindicated, &c.* 1713. the *Dean* immediately examin'd the Strength of the Arguments, and the Truth of the Authorities in it; and was prepar'd to shew the Unreasonableness and Insincerity of that new Scheme, and the very wrong Turns of History and Law that are drawn in to support it. But because the whole Examination
wou'd

wou'd run into too great a Length for the Patience of common Readers, who most wanted to be undeceiv'd, he resolv'd to take a single Instance only by Way of *Specimen*, that from thence might be inferr'd what Credit was to be given to the Rest of that bulky Work. That Instance was in the Case of *Thomas Merks*, Bishop of *Carlisle*, whom this Author had applauded as the Man of Conscience and Integrity, because he adher'd to King *Richard II.* after his Resignation and Deposition, and took up Arms (after a Speech in Parliament) against King *Henry IV.* in legal Possession of the Crown; for which he was try'd, condemn'd, and pardon'd. The *Dean* well knew that this applauded Bishop was one of the worst Tools in the Ministry of *Richard II.* and help'd to bring that Prince to his miserable End; and was attach'd to him, not upon any Principle of Honour, but for his own Interest and Preservation; and that he was by no Means the Deliverer of that Speech in Parliament, long since invented for him; and that his flying into Arms in Assistance of a *French* Invasion was, in the most apparent Manner, a base Treason and Rebellion, for which he was legally
try'd,

try'd, convicted, and adjudg'd to die: But after an effectual Deprivation by the civil Power, and a mock Translation by the Pope, he made his Submission and obtain'd his Pardon, and liv'd in a peaceable Allegiance to King *Henry IV.* who was perfectly reconcil'd to him as to a faithful Subject, and was not only his Friend, but his Royal Patron, bestowing a good Benefice on him, tho' for the Honour of the Church and Nation, he wou'd never trust him in an *English Bishoprick.* This Character of the Man, and this History of his Life and Actions, was the Reverse of what the Author of *Hereditary Right* had flourish'd upon him. And therefore to show this to the World, the *Dean* publish'd *A Letter to the Lord Bishop of Carlisle, concerning one of his Predecessors, Bishop Merks, on Occasion of a new Volume for the Pretender, intituled, The Hereditary Right of the Crown of England asserted,* Printed 1713.

It was but a little while before, that the *Dean*, in his steady Opposition to Popery and the Pretender, had publish'd another Tract, intituled, *A Memorial for Protestants, on the 5th of Novemb. containing a more full Discovery of some Particulars relating to the happy Deliverance*

liverance of King James I. &c. from the most traiterous, and bloody intended Massacre, by Gun-powder, Anno 1605. In a Letter to a Peer of Great Britain, dated Octob. 25, 1712. But such was the Power of Party and Prejudice, that he could write nothing without Offence, and therefore his Name was then conceal'd from the Publick. The Occasion of writing this Letter, was to help cure the prevailing Fashion of smoothing the Corruptions, and silencing the Dangers of *Pope-ry*; and even of Justifying the Severities, and magnifying the Charities, of the Church of *Rome*; in common talk, and publick Papers, the Complaints were renew'd of the *Papists* being misrepresented, not only as to Opinions and Doctrines, but in History and Matters of Fact. The whole History of our Reformation was made worse than *Sanders* had before made it, by a vile Poem, written by one *Thomas Ward*, in Imitation of *Hudibras*; greedily suck'd in by many corrupt *Protestants*; tho' it was visibly intended to make the Reformation both *odious* and *ridiculous*: And the *Gun-powder* Treason was also once more ridicul'd as a Feint and Counter-Plot of *Cecil*, or at best, the Whim of a few private despe-

rate Men, wherein the Church, and the Catholick Cause were not concern'd. To oppose Truth to this popular Delusion, the *Dean* drew up and publish'd that *Memorial*, upon the most evident Authorities; and it was highly esteem'd, and thought of great Service, by the best Protestants at that Time; particularly the late Archbishop of *Canterbury*; who dispers'd great Numbers of the Copies among his own Clergy.

As the Times grew worse and worse, the *Dean* was resolv'd to employ himself in Works of publick Good and Service to future Generations, and to the good Estate of Religion in foreign Parts. As a Member of the Society, for Propagating the Gospel in the *English Colonies* and Plantations in *America*, he perceiv'd that the Society in their Meetings and Committees, often wanted *Books, Charts, Maps, &c.* to consult upon Occasion of their Enquiries and Debates; that many of the Members wou'd be glad to resort to a Collection of Voyages and Travels, and other Notices of those Parts, to be better intrusted in the Nature and Condition of the Places and Persons committed to their Care of Providing for them; that the
young

young Missionaries before their departure, might best spend some of their Time in examining and abridging such printed Accounts, as might be a very useful Information to them; and that many other Benefits and Advantages wou'd arise from the fixing and establishing a *Library* of that Kind; and therefore he resolv'd to attempt the laying some Foundation of it. Accordingly he pick'd out all the Tracts and Papers of that Sort, which he had been long industriously gathering in the Course of his own Studies, upon the View of Writing a full *History of the Propagation of Christianity in the Indies*, (before-mention'd) and communicating the good Design to his Friends, he accepted of their contributing some Volumes to it: And when he had been at a considerable Expence in purchasing more and more Materials to augment and improve the Collection, he made a free Present of it to the *Society*, and for the safer Custody, he publish'd a Catalogue of all the distinct Treatises and Papers in Order of Time, as they were first printed or written, under this Title, *Bibliothecæ Americane Primordia: An Attempt towards laying the Foundation of an American Library, in several*

Books, Papers, and Writings, humbly given to the Society for Propagating the Gospel in foreign Parts, for the perpetual Use and Benefit of their Members, their Missionaries, Friends, Correspondents, and others concern'd in the good Design of Planting and Promoting Christianity within her Majesty's Colonies and Plantations in the West-Indies. 4to. Printed, Anno 1713.

To this is prefix'd an incomparable Preface; a true Copy of the Writer's great and generous Mind; in which, among other Things, he intimates one Use of the Catalogue to be this, that "any Person in running
" it over, wou'd please to remember that
" if they have any Books, or Papers of this
" Kind, not therein mention'd, or better Editions of those Books and Papers
" that are inserted, and transmit them to the
" Society, to enrich and inlarge the common Stock." Immediately after which, he mentions another Design he had, that of *Gathering together an Antiquarian and Historical Library for the Use of a Cathedral Church; wherein some Progress was then made, and he hop'd in a few Years to finish it, and settle it for ever.* This put me upon Enquiry after the Meaning of this; which is reported

to the Effect following: That the *Dean*, with strict Enquiries, and considerable Expences, had been long gathering up the scatter'd *Remains* of our *English* Writers, or any other Authors upon the Subject of our *English* Affairs, from the very Beginning of *English* Printing, to the latter End of *Queen Elizabeth*, which, when put in Order of Time, wou'd make up such a Series and Connexion of the Antiquities and History of this Church and Nation, as wou'd be of great Light and Service to the World; and wou'd be an Ornament of publick Use in any Cathedral or Collegiate Church, of the most easy Access to Men of Letters, engag'd in satisfying their own Curiosity, or rather in serving Posterity: That the Collection of these Books, to about *fifteen hundred Volumes*, and small Tracts, was plac'd in a private Room, at *Peterborough*, in Order to be daily supplied and augmented under the Care of the Reverend Mr. *Joseph Sparke*, a Member of that Church, of very good Literature, and very able to assist in that good Design. There is a large written Catalogue of them, thus inscrib'd.

*Index Librorum**Aliquot Vetustis**Quos in Commune bonum congeffit,
W. K. Decan. Petriburg. MDCCXII.*

In this Collection, there are most of the printed *Legends* of Saints; the oldest *Rituals* and *Liturgies*; the first printed *Statutes* and *Laws*, the most ancient *Homilies*, and *Sermons*, the first Editions of the English *Schoolmen*, *Postillers*, *Expounders*, &c. with a great many Fragments of our ancient *Language*, *Usage*, *Customs*, *Rights*, *Tenures*, and such other Things as tend to illustrate the *Antiquities* and *History* of Great Britain and Ireland, and the successive State of Civil Government, *Religion* and *Learning* in them. *

Besides this, I am inform'd from the same Place, that the *Dean* enrich'd the common Library of the Church with some very useful

* In a Letter from the *Dean* to a Friend, dated, *Pet. July 27, 1717*, he has these Words. --- *I have improv'd the Collection, I have been long making for an Historical Antiquarian Library consisting of the oldest Books relating to English Writers and Affairs. I have considerably increas'd my Catalogue of the Lives of eminent Men. Pity but this last Work shou'd be made useful to the Publick.*

Books; and added to their Stock of Monuments and Records, an Abstract of the Collections made by Dr. *John Cosens*, one of his worthy Predecessors. Thus did his liberal Soul devise liberal Things, for the Advancement of Religion and Learning, for the Honour and Service of this Church and Nation, in future Generations.

After the happy Accession of his Majesty King *George* to the Throne, the *Dean* of *Peterborough* was content with his Share in the publick Happiness. It was Matter of common Observation, that he rarely went to Court but when his Duty of Attendance carried him; nor was he seeking about the Houses of Great Men, but he follow'd his Studies, and made his Sermons upon the Subjects of Peace and Piety, and good Living.

As soon as he saw the *Rebellion* opening in the *North*, and the ill Disposition of many in their countenancing or covering of it, and from thence chiefly a wrong Turn in the Minds of the common People; he preach'd boldly in Rebuking this evil Spirit, and at the Request of the best of his Parishioners, publish'd a Sermon under this Title, condescending to the Capacities of the Vulgar, *The*

Witchcraft of the present Rebellion. A Sermon preach'd in the Parish Church of St. Mary Aldermary, in the City of London, on Sunday the 25th of Sept. 1715. the Time of a publick Ordination, &c. This Sermon preach'd and publish'd by him, in the Height of a dubious Rebellion, was to do Service to others, not himself. He was himself expos'd to the grinning Wit of some People, and to the Malice and treasur'd Revenge of others. Two or three private *Letter-Writers* told him (as he declar'd to a Friend) that *it was preaching Treason against the lawful King, and the Time was coming when he shou'd certainly answer for it*; or to that Effect. And even some Friends of a lower Spirit, intimated, that it was not so Wise and Cautious. --- No exasperating an Enemy when he had a Sword in his Hand; and such like safe Words of Advice; by which, I doubt, many conducted themselves; but he was us'd to say, that he was prepar'd to live and die in the Cause against *Popery* and the *Pretender*, and he wou'd go out to *Fight*, when he cou'd no longer stay to *Preach* against them. The only Reward for his Sermon was, that some good People did afterwards tell him,

him, that they believed it was owing to *that* Sermon, that such and such of their Acquaintance had kept out of the Rebellion, and not one of the Parish in it.

After the Rebellion was providentially suppress'd, and a Day of Thanksgiving appointed for it, the *Dean* proceeded in his Duty of speaking plain Truth in Season. He then preach'd and publish'd, *A Thanksgiving Sermon for the Blessing of God, in suppressing the late unnatural Rebellion: Deliver'd in the Parish-Church of St. Mary Aldermary, &c. on Thursday the 7th of June, 1716.*

There is one Piece of Justice due to him, which his Parishioners will pay him, and that is to acknowledge that it was not his Way to preach Politicks, or mention State Affairs, but when solemn Days of Fasting and Thanksgiving, seem'd naturally to lead to it, and even demand it; or else at such Junctures of Danger and Distress, as when the Minds of People were before determin'd to that Subject. At other Times his Preaching was upon the Articles of Faith, and the Rules of good Life, which was what they call plain and practical preaching. But still in Plots and Insurrections, and the Threats of Invasion,

sion, the *Dean* never fail'd to put his People in Mind to be subject to Principalities and Powers, to the King and Laws, and to be quiet, and to do their own Business.

By his Favour, many Years ago, I have an Opportunity of citing one Sermon, not publish'd, upon the Prospect of an Invasion of the *Swedes*, in order to bring over the *Pretender*. This Alarm was so loud in the City, that it not only rais'd the Jacobite Hopes and Insolence, but it affrighted and sunk the Spirits of many well-affected Subjects. He thought it proper on this Occasion to check the Arrogance and Presumption of the King's Enemies, and to strengthen the Hearts of his Friends, by a Discourse on those excellent Words of the Psalmist, *Psal. cxii. 12, 13. He will not be afraid of any evil Tidings, for his Heart standeth fast, &c.* After opening the Context, and shewing the Comforts of the good Man for putting his Trust in the Lord, he observes, "that such a Man, in the
 " Midst of Infatuation and abounding Iniquity
 " knows how to look upwards, and that in do-
 " ing so in the Midst of Threats and Dangers,
 " he has the two strongest Pillars to support
 " him, Content and Courage, in the Assurance
 " of

“ of a good Cause, and Reliance upon a gracious
“ God. *He shall never be mov’d*, v. 6. Nei-
“ ther ill News, nor any Thing else shall
“ affright him. *He shall not be afraid of any*
“ *evil Tidings, &c.* ”

He then proceeds to say that “ these
“ Words may be of comfortable Use and Ser-
“ vice to us at this Time, if we consider the
“ Things contain’d, or sufficiently implied in
“ them.

“ 1. What a Blessing it is for good and
“ righteous Persons, not to be afraid of any
“ evil Tidings, &c.

“ 2. What are the best Ways and Means
“ of attaining to this excellent Spirit.

“ *Lastly*, What proper Uses we ought to
“ make of these different Tempers and Dis-
“ positions; the even Mind and sedate Cou-
“ rage of the Righteous on the one Hand,
“ and the fearful and abject Spirit of the
“ Wicked on the other. ”

The Tendency of the whole Sermon was,
“ to keep up Honesty and Loyalty in the
“ Hearts of the People, that they might not
“ run affrighted out of their Duty to their
“ King and Country : ” Concluding thus.

“ If

“ If we have an Enemy who can be re-
“ strain’d by any Rules of Honour, or Motives
“ of Reason, or any other prudential Mea-
“ sures, we have little to fear from an At-
“ tempt so impossible to succeed: Yet if we
“ have to do with inflexible *Will* and *Plea-*
“ *sure*, stirr’d up by a Sort of Enthusiastick
“ Impulse, who can judge of Things possi-
“ ble, or impossible, to be attempted? But,
“ surely the *Invasion* and the *Conquest* of a
“ free Country are no such easy Matters:
“ Our brave Fore-fathers wou’d have de-
“ spis’d the Threats of them, wou’d have
“ scorn’d the Thoughts of them.

“ While our *British* Ancestors were bar-
“ barous and rude in Arms, the greatest of
“ Nations, the *Romans*, and the greatest of
“ Generals, *Cæsar*, made a Descent upon
“ our *Kentish* Coasts; but even *they* first
“ lost their *Fleet*, and then found such a
“ warm Reception in the Country, that they
“ were soon glad to fit up broken Vessels,
“ and to put to Sea again with so little Ho-
“ nour, that one of their own Poets reflected
“ on them;

“ *Territa quæsitis ostendunt terga Britannis.*

“ And

“ And when those *Roman* Legions afterwards
“ return’d, a *British* Lady, or Queen of a
“ small Part of the *Island*, had the Courage
“ to oppose them at the Head of an Army.

“ The *Saxons* and the *Danes* got not this
“ Land in Possession thro’ their own Sword;
“ they were call’d in to assist against the com-
“ mon Enemy. The *Norman* Conquest, was but
“ a Conquest so call’d ; by our own Consent,
“ and with our own Laws and Liberties
“ fav’d to us. The *Spanish* Invasion, tho’
“ made with the terrible Sound of an *invin-*
“ cible Armada, cou’d not set one Foot on
“ Shore, but after the Sinking and Burning
“ of many laden Bottoms, there were a few
“ left to sail away.

“ We have had, in our own Memory,
“ another dreadful Invasion, threatned from
“ the Coasts more opposite and nearer to us.
“ And what did that intended Expedition
“ turn to, but to the Reproach of our Ad-
“ versaries, and to a Loss that they have
“ not yet repair’d? And the brave *Admiral*
“ lives, who then asserted our *British* Domi-
“ nion of the Seas; and the consummate
“ General lives, who taught all *foreign* Foes
“ to turn their Backs upon us.

“ God,

“ God, who hath done so great Things
 “ for us, will not, we hope, leave his Work
 “ unfinish’d: He hath often delivered us,
 “ yea, and if we are not wanting to ourselves,
 “ he will still deliver us. — ”

The *Dean*, for his good Affection to the Government, was invited by the Lord Mayor, to preach the Anniversary Sermon at *St. Paul’s*, on the 5th Nov. 1715. which he did, and publish’d under this Title, *A seasonable Discourse of the Rise, Progress, Discovery, and utter Disappointment of the Gunpowder-Treason, and Rebellion, plotted by the Papists, in 1605, &c.* It contains a great many excellent Historical Observations, applied to the then present Season; and seems to be a *Sequel* of his *Memorial for Protestants, &c.* beforemention’d.

I have hitherto, for the most Part, kept to Matters of Fact, well attested in Writing; I shall now mention a Matter of Report, and, as it were, of Tradition only; which yet, I believe, is fresh in the Memory of some People, who have related to this Effect. Soon after the happy Accession of King *George*, a *Prelate*, of the highest Station, was talking with the *Dean of Peterborough*, what Dangers
 the

the *Church* and the *Protestant* Interest had escap'd, and what Scandal had been brought upon them, by some of the mistaken Clergy in their intemperate Sermons, Pamphlets, and Addresses, and how honestly and faithfully others had oppos'd them in their new Notions and exorbitant Claims: What good Service it wou'd now do to the People to look *backward*, and to have a View given them of what each Party, *High* and *Low*, had been doing for the four last Years; by representing a very short Abstract of the Speeches, Sermons, and political Writings on *both Sides*; leaving the World to judge which Side had done their *Church* and *Country* the best Service, and had shew'd most of the Spirit of Truth and Charity.

Upon this seasonable Intimation, there came out in a Month or two a plain Tract, in 8vo, intitled, *The Wisdom of looking Backwards, to judge the better of one Side and the other, by the Speeches, Writings, Actions, and other Matters of Fact on both Sides, for the four last Years past, 1715.* To which is prefix'd, an excellent Preface to the Reader.

But passing over any further Conjectures about the Compiler and Publisher of those

very

very useful Collections, the next Performance of the *Dean* bore his Name, and was writ upon this Occasion. After the Death of Dr. *Hicks* there came out a *Collection of Papers* written by him, wherein it appear'd that he had been consecrated to the Title of *Suffragan of Thetford*, by some few of the depriv'd Bishops, and after their Decease had made himself the Principle of *Orthodox Unity*, and *Jacobite Loyalty*; condemning the establish'd Church of *England* as *Schismatical*, and the civil Government as *Tyranny* and *Usurpation*; the Bench of *Bishops*, and their whole *Clergy* as of invalid Orders; their Ministration of the Sacraments as null and void; and their very Prayers a Sin. About the same Time, the Beginning of the Rebellion, there was found a printed Tract of *Schism*, charg'd on the Church of *England* and the whole Body of the Clergy, by Mr. *Lawrence Howell*, one of the same *Jacobite* Separation. And in a Search made for the Person and Papers of the said Mr. *Howell*, among other notable Discoveries, there was one Sheet superscrib'd, *A Letter to Dr. Kennett*, that seem'd to be an insulting Dedication or Preface of a Book call'd, *An Answer to the brief History of the Crown*

Crown of England, written at the Time when the Bill of Exclusion was attempted against the Queen's Father, then Duke of York. The said Letter prefix'd, complain'd grievously that Dr. Kennett had given a vile Character of Bishop Merks, and yet against his Will, had made him strictly Faithful to his rightful Sovereign, &c. upon which the Dean drew up, and publish'd A second Letter to the Lord Bishop of Carlisle, upon the Subject of Bishop Merks, &c. dated Octob. 22, 1716.

The Controversy of the new Schism made a much greater Noise upon the late Tumults and Rebellion, than it had ever done since the Filling of the depriv'd Sees by K. *William* ; and the *Jacobite* Conventicles were more frequented in the Cities of *London* and *Westminster* ; and Priests of that Way were sent down to gather the like Congregations in Country Towns : And many of the *high* Folk, especially the *Women*, seem'd to come to the parochial Churches in and about *London*, for the Sake of their *Pews*, and their *Cloaths*, rather than for Conformity to the *publick Worship*. For they wou'd not join in any Part of the Prayers for King *George*, and his Royal Family, but at the Mention of those Names, they

M

wou'd

wou'd rise up, or sit down, or, at least, express their Dissent in some visible Manner. An Insolence, that the primitive Christians wou'd not have been guilty of, under the bloodiest Tyrants and Persecuters at *Rome* or *Constantinople*; an Insolence, that no Christians wou'd now dare to offer, and no Powers wou'd scarce suffer, in any other Part of the World. And, in the mean Time, too many of the Church-Clergy, tho' offended with Dr. *Hicks* for urging a Separation from Parochial Churches, yet they gave in very much to the *Principles*, upon which that Practice was founded, *viz.* The *Independency* of the Church from the State, the more than spiritual Powers of the Church, the *Legislature* of the Bishops and Clergy; the Church *above* and *before* the King, and such like Notions of assuming Authority and Jurisdiction, by *divine Right*, unaccountable to the Prince and People: So that it was very plain they were for saving *themselves*, rather than the *civil* Government, and the common Rights of the whole Nation.

Under this unhappy Disposition of the Minds of too many of the Clergy, the *Dean* found it necessary to write a *third* Letter in
Pursuance

Pursuance of the Case of Bishop *Merks*; to shew how he was a Traitor to *Henry IV.* only because he had been an evil Minister to *Richard II.* that he was, for such Treason and Rebellion, depriv'd of his Bishoprick by the *Civil Power*, without the *Pope*, or any *English Synod*: That he was try'd for Treason, not by Peers in Parliament, but as a common Lay-Subject, by a Jury before temporal Judges; that he was convicted as a Traitor and a Rebel; that he then submitted to the King's Mercy, and obtain'd his Royal Pardon, and gave Security for his *Allegiance* and good Behaviour; and was indeed ever after a quiet and peaceable Subject, respected by the *Revolution*, Archbishop, and even prefer'd by the King himself to a Country Benefice, tho' never restor'd to his See, nor pretending to act as a *Bishop* of it. Upon these, and many other incidental Matters, the Dean publish'd, *A third Letter to the Lord Bishop of Carlisle upon the Subject of Bishop Merks, wherein the Nomination, Election, Investiture, and Deprivation of English Prelates are shew'd to have been originally constituted and governed by the Sovereign Power of Kings and their Parliaments; against the Pretensions of our new*

Fanaticks, who have withdrawn themselves from the Establish'd Church into a separate Communion, under the Name of some depriv'd Bishops, and their suppos'd Successors, dated Jan. 25, 1716.

When these three Letters are read in Order, by any who have a Taste and some Experience in History and Laws, and our *English* Constitution, they must needs be satisfy'd in the Truth and good Service of them. They had this Testimony from the *Dean's* Enemies, as well as the Enemies of the Government, that all the *Answer* given to them, consisted in abusive *Libels* on the *Writer*, instead of endeavouring to shew that he was *wrong* either in his Facts, or Reasoning upon them. This I had from a good Hand; that when the *Dean* was ask'd whether he had any Thing to say to one of the chief, who had attack'd these Letters, he said, No; he had gone thro' his Pamphlet, and found nothing but Anger and Ignorance in it; he wou'd, at Leisure run it over again, and if he cou'd satisfy himself that any one material Mistake had been committed in any one of the Letters, he wou'd take some Opportunity to make a publick

publick Acknowledgment and Amendment of it.

I am now come to an Affair, wherein the Wickedness and Perverseness of *others*, without the least Occasion (so far as I can possibly judge) given by *himself*, makes it necessary for me to say a few Things in Vindication of the *Dean*; I mean, the Difference between him, and the late Bishop *Nicholson* of *Carlisle*. The Occasion of which, was briefly this: A Sermon being preach'd by the Right Rev. Dr. *Benjamin Hoadly*, then Bishop of *Bangor*, before the King, and publish'd by his Majesty's Command, 1716. was fallen upon, in a very indecent Manner, by Dr. *Andrew Snape*, in a Letter address'd to the Bishop himself. His Lordship hereupon made a Calm, and, in the Judgment of unprejudic'd Readers, a satisfactory Reply; in which (upon Occasion of a Report spread by some Persons about the Town, that he was put upon preaching that Sermon at Court to serve some political Ends) he uses these Words. — *God knows my Sermon was preach'd without the Knowledge of any Man living.* Upon this, Dr. *Snape*, in a *second* Letter to his Lordship, drops the Argument, and seems

M 3

desirous

desirous to supply the Want of *that* by personal Reflection. Being shamefully foil'd in his first Attack, he thought it wou'd be much to his Purpose, if he cou'd *expose* whom he cou'd not *confute*; and since his *Lordship's Doctrines* cou'd not be *disprov'd*, it might be as well, if he cou'd *prove* him a *worse Man* than the World took him for; thus falling foul on his *Reputation*, in return for the Keenneſs of his *Arguments*. Dr. *Snape* had been told a Story by Dr. *Hutchinson*, flatly inconsistent with his *Lordship's* positive and solemn Declaration, namely, that the *Sermon* was *preach'd with the Knowledge, and submitted to the Correction of a certain Person, who advis'd the Making ſeveral Alterations in it*. Accordingly, the *Doctor* in the Conclusion of his Letter, thus addreſſes himſelf to the good Biſhop. “ I muſt needs ſay, your *ev-*
“ *ſive and equivocal* Way of Writing, favours
“ very ſtrongly of *ſuch* Communication:
“ (that is, with a *Jefuit*) and whether the
“ ſame Perſon may not have help'd you to
“ a mental Reſervation to juſtify a ſolemn
“ Appeal to God, that what you preach'd
“ was *without the Knowledge of any Man liv-*
“ *ing*, when a living Man has testify'd that
“ it

“ it was preach'd with his Knowledge, and
“ submitted to his Correction ; your Lord-
“ ship best knows.”

The Moment this was publish'd to the World, the Bishop of *Bangor* (greatly mov'd and affected with such an Attack on his Reputation) call'd upon Dr. *Snape* for the *Proof* of what he had asserted. He presently, in Answer to this Demand, declar'd, that he first receiv'd that Account from Dr. *Hutchinson*, who had heard the Bishop of *Carlisle* say, that he had spoke with the Person who advis'd my Lord of *Bangor*, upon reading his Sermon, to insert such Words as absolutely, properly, &c. And that some Days after, the same Divine did again assure him, he had heard the same worthy Prelate a second Time declare that Matter to be true, and that he would justify it to all the World: Upon which, he drew up that Passage, waited on my Lord Bishop of *Carlisle*, read that Passage to him, and was allow'd by him to publish it, with an Assurance that he wou'd stand to it.

This was the Substance of Dr. *Snape's* Advertisement ; to which the Bishop of *Carlisle*

was persuaded to add, *this is true*, tho' he afterwards declar'd, it was not strictly so.

However, being now call'd upon to name the *living Man*, who was to attest the Truth of what he asserted, he fixes on Dr. *Kennett*; who, he declares, according to the best of his Remembrance, was the Person that told him, the Sermon was preach'd with his Knowledge, and submitted to his Correction; and that he advis'd, and, with Difficulty, prevail'd for the inserting the Words abovemention'd.

This was *deny'd* by the *Dean*, in the most solemn Manner imaginable, in all his Conversation, publick Advertisements, and private Letters to his Friends; and there is all the Reason in the World to believe the Mistake was the Bishop of *Carlisle's*, and not his. I shall not enter into the Detail of what was then said, to clear up the *Dean's* Innocency in this Matter; which wou'd be tedious to my self, as well as the Reader: It may be sufficient to hint a few Things for this Purpose; and answer an Objection or two against the *Dean*, in Favour of the Bishop.

Now it appear'd very clear from the Advertisements and Letters publish'd at that Time, that the *Dean* had been no such Confident of the
Lord

Lord Bishop of *Bangor's*, nor engaged in any such controversial Matters; that he had concern'd himself no farther, than often to declare his Opinion, that the Bishop wrote honestly his own Sense and Judgment, without calling in the Assistance of any Friend: That if the Bishop of *Bangor* had wanted any Friend to communicate his Papers to, Dr. *Kennett* was not a fit, or likely Person, as well because his Acquaintance with him was but small, as that his Thoughts and Studies lay too much another Way: That to have pretended himself an Assistant to the Bishop of *Bangor*, when he really was not, was beneath the Character, not only of an *honest* Man, but a Man of *common Sense*: That to have boasted of this Pretension to the Lord Bishop of *Carlisle* (in his Lordship's Prejudice against the Bishop of *Bangor*) had been the utmost Indiscretion: That the *Dean* had never intimated the least Hint of that Kind to any Mortal besides: That Dr. *Hutchinson*, to whom the Bishop first told the Story of a Corrector of the Bishop of *Bangor's* Papers, did not understand it of Dr. *Kennett*; nay, he did understand, or conjecture, the Bishop's Meaning to be of *another* Person; and he

nam'd

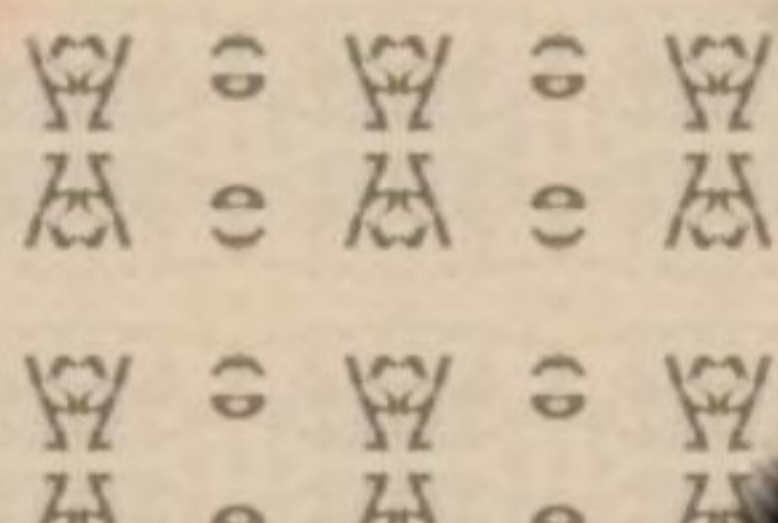
nam'd that other suppos'd Person to a Friend near *Peterborough*: That the Bishop of *Carlisle* wrote several Letters to Dr. *Kennett*, after the Noise of that Story in general; and even after some Controversy had arose upon it, *without intimating one Word*, that he shou'd have Occasion to mention his Name in it: That his Lordship was got into the Depth of the Difficulty, and cou'd not extricate himself without naming his Man, before ever he appeal'd to Dr. *Kennett*; and desir'd to be help'd out by him: That, upon this first Appeal, his Lordship himself was so *dubious* and *uncertain* of his own Memory, that 'twas plain he rather wanted Evidence, than knew perfectly where to find it: That when the Bishop of *Carlisle* had sent the *Dean* his Opinion, that he must needs be the Person who inform'd him of that Matter, he receiv'd it with the utmost Surprize, and cou'd not well understand the Letter at the first reading; and when he perceiv'd his Lordship's Meaning, that he did really apprehend him to be his Informant, he did immediately, to the only Friend he had with him, pity his Lordship's Mistake; and declare, that he never said, or so much as thought of any such Thing;

Thing; that he did not only protest against his being the Author of this Story, by several Letters to the Bishop of *Carlisle* himself, but to some other Prelates, with whom he had enter'd into more Conversation, upon the Subject of the Bishop of *Bangor*'s Sermon; and who cou'd not but know the *Secret*, if there had been any such: That the Bishop of *Carlisle* did manifestly fall into many Errors, Mistakes, Inconsistencies, and even Self-Contradictions, in his Account of this Matter*. Whereas, in the *Dean*'s Allegations, every Thing appear'd consonant, steady, uniform, and of a Piece: That the Bishop cou'd never fix upon any *Time* for Dr. *Kennett*'s telling him such a Story, nor upon any *Place*, 'till, at last, he made it to be the Doctor's *Study*, when they two had not been together in that Study, without other Company, for some Months before; and there must have been a Witness, one of the Doctor's Family

* *Vide* Bishop of *Bangor*'s Answer to the Lord Bishop of *Carlisle*'s Letter, in Appendix N^o. VIII. and an excellent Pamphlet, publish'd at that Time, intitled, *A Layman's Thoughts on the late Treatment of the Bishop of Bangor*. And another, intitled, *Observations on a Letter, said to be written by the Bishop of Carlisle to the Bishop of Bangor*.

at least, to any such Conversation: That the Bishop betray'd so much *Diffidence* and *Confusion*, at first opening that Story in the Prints, that it seem'd to argue a Necessity of saying something extraordinary, and out of Course: That he us'd a Word, or Phrase, that of *putting in Fastnesses*, as from the Mouth of Dr. Kennett, when no such Form of Speaking cou'd possibly come out of his Mouth; for he had never used *Fastnesses* in any other Sense, but that of a Sort of *inaccessible* Places, as may be about *Carlisle*, and those Parts: That among a hundred Witnesses of Dr. Kennett's Conversation and Correspondence, no one cou'd ever say, he had ever any Grounds to believe, that he had ever, in Discourse or Writing, intimated any such Thing: That his Lordship offer'd, indeed, to produce one Witness from *Child's Coffee-House*, that pretended, he heard another Person tell such a Story of Dr. Kennett: But that other Person, a *creditable* Man, deny'd, in the publick Prints, that he said, or meant any such Thing: And the Accuser was a *Party-Man*, broken in Credit and Fortune: And yet his Lordship, when he himself might have known, that this Story was publickly

con-



contradicted, in the fullest Manner, sent the *Dean* Word, that the pretended Author of it, did *own* and *avouch* it: That the Bishop of *Carlisle*, after he had made up his Relation of this Matter, in his printed Letter to the Bishop of *Bangor*, wou'd never condescend to answer any Questions, or Expostulations about it; but thought it sufficient, that he had *said* it; and it needed no farther Proof: In a Word, it appear'd, not only from his most solemn Denial of it, but also from these, and many other Circumstances, concurring Probabilities, and fair Presumptions, that Dr. *Kennett* was not the Author of this Story to the Bishop of *Carlisle*, but that his Lordship was some *other* Way led into this gross and fatal Mistake, concerning pretended Alterations in the Bishop of *Bangor*'s Sermon.

But that which I wou'd rather observe upon this Matter, is, that the *Dean*'s Protestation was not only exceeding *solemn*, but *full*, *positive* and *peremptory*, without any evasive Word or Salvo; whereas the *Bishop*'s had a saving Clause incerted—He says, *to the best of his Remembrance*, it was so and so; which *best*, it too evidently appear'd, was so very *bad*, that there is no Ground in the World

World to depend upon it against the Dean of *Peterborough's full, positive, and peremptory Assertion* *, and most solemn Appeal to God for the Truth of what he had affirm'd.

* Dr. Kennett, in his third Letter to the Bishop of *Carlisle*, thus expresses himself. --- " I wou'd sacrifice any Thing to your
 " Lordship but my good Conscience and steady Resolution to
 " abide by the Truth. In this Question of your Lordship's
 " raising, whether I did not tell you of some such Intrigue, I
 " have honestly answer'd *No*; positively *No*; never in my Life.
 " I wou'd have express'd it *to the best of my Knowledge, and as*
 " *far as I can remember*; but that if I had ever done or said the
 " Thing, I cou'd not but *remember* it, and must needs *know*
 " whether I had ever any such Thought in my Heart. I never
 " had any such Thought, nor cou'd I have any such Words
 " with your Lordship, nor with any Friend or Foe whatever "
Vide Appendix, Numb. 5. And in another Letter thus. --- " In
 " the Matters now before us, the Truth doth not depend upon
 " my Memory good or bad. It is not only my *no Way remem-*
 " *bring* the Thing, but my never once *imagining* any such
 " Thing, my never *bearing* the least of it, 'till your Lordship,
 " too late, imparted to me your own Apprehension of it, and
 " that in Words very different from those in your Lordship's prin-
 " ted Letter to the Bishop of *Bangor*. So that it is not my *Memory*,
 " it is my *Knowledge*, my full *Conviction*, my firmest *Persuasion*,
 " that I never *did* say, I never *cou'd* say, what your Lordship, *to*
 " *the best of your Remembrance* hath accus'd me of to the whole
 " World. " Numb. 6. And in a Letter to a Right Rev.
 Bishop (not publish'd) he thus speaks. --- *Truth is a sacred*
Thing, and I would not deny it for any Consideration in this World.
I do by no Means question his Lordship's Sincerity, and I thank God,
I am confident of my own.

This

This however, I was willing to remark, to shew that both the *contrary* Protestations, may stand with *Truth*; that his *Lordship's* opposite Appeal, does not in the least invalidate the *Dean's*; and that in Charity we may, and ought to attribute his *Lordship's* Conduct in this, and some other Points, to *mistake in Memory*, (which his *Lordship* shew'd all along he was very apt to fall into) without any such impeachment of his *Integrity*, as supposing him either a design'd Inven-ter, or conscious of the Fals- hood of such a Story.

There was one or two Things commonly objected against Dr. *Kennett*, in Favour of the Lord Bishop of *Carlisle*: One was, that the Doctor, in his Answer to the Bishop's Charge, had frankly declar'd his Belief, that his *Lordship* had acted with *Integrity* in that Matter. This is fully answer'd above: The Bishop declar'd, that what he said relating to Dr. *Kennett* was true, *to the best of his Remembrance*, [p. 17. of his Letter to the Bishop of Bangor] which I truly hope and believe, as to *other* Matters too, wherein his *Lordship* cou'd not deny, but he was exceedingly *mistaken*. The *Dean's* resolving this, into *sincere Mistakes in Memory*, was, indeed, (how much

much soever slighted by his Lordship) the kindest Thing that cou'd be said ; an *Expedient so friendly*, that it ought to have been thankfully accepted, and not made an *Objection* against him. The *Bishop* had once a good Opinion of the *Dean* : He had been intimately acquainted with him for fifteen Years together ; and when he propos'd to cite him for a Witness in this very Cause, he proclaim'd to the World, that he was a *Person of unquestionable Veracity* ; and, I dare say, his *Lordship* then believ'd himself.

There was another Objection against Dr. *Kennett*, that, *He wrote the Bishop Word, he believ'd he could tell how his Lordship was drawn into that Mistake* ; and yet did not tell him. His Lordship caught at this Suggestion, as one willing to be help'd out of the Briars ; but he complain'd, that he did not explain himself, without staying a Post or two for his Explication. The Truth of that Matter was soon represented to his *Lordship*, and cannot be deny'd. The *Bishop* knew he had been irritated extremely much against the Bishop of *Bangor*, on the publick and private Accounts, and spoke of him in Terms not to be put in Writing ; that, under all these

these ill Resentments, he was frequently inveighing against the *Preservative, and Sermon before the King*, in the severest Manner; that, upon such Discourse, the *Dean* was a frequent Moderator, and labour'd to mitigate his *Lordship's* Anger, speaking with Charity and Decency on the Bishop of *Bangor's* Side, and declaring his utter Dislike of the *inferiour* Clergies falling upon a *Bishop*, for a Sermon Licenc'd by a Command of the *supreme Ordinary*; and farther expressing himself, that he did not understand the hard Sense that was put upon several Passages in it; that he thought, in the main, it was pretty well guarded, and limited, with saving Words, such as *absolutely*, &c. and that he had waited on the Bishop of *Bangor* just about the Time his Sermon was publish'd, and hop'd his Lordship meant very well. 'Tis very probable, that, soon after this, the Bishop of *Carlisle* heard, that the Bishop of *Bangor* had trusted some Friend to help guard his Writings, which wou'd have been otherwise (what his Enemies wish'd) more offensive, and liable to greater Exceptions. The Bishop might innocently report this Story, 'till he was unhappily drawn in, to undertake to produce his *Vouch-*

er for it. He began then to surmise, that Dr. *Kennett* might be the Man, because he had talk'd in Favour of the Bishop of *Bangor*, and his Writings, and had own'd the Paying a Visit to him. Some of the *Dean's* Enemies were glad to confirm his *Lordship* in that Surmise, and might possibly offer him other Reasons to imagine, that he had guess'd right, and might venture to affirm it. The *Dean* from the Beginning, believ'd the Case was so, or to that Purpose; but to open all the Scene of *Competition* upon which that Matter mov'd, was not thought to be decent; he chose rather to be wanting to himself, than do any Thing unbecoming his Character, or unworthy the Friendship he had formerly had with the *Bishop* of *Carlisle*.

But whether *this* was the Case, or no; or, by what *other* Means soever, the *Bishop* came to entertain this Conceit; there is no Manner of Reason to believe, but that the *Dean* was very innocent in the whole Matter: He offer'd all the Arguments, Probabilities, and fair Presumptions, that cou'd possibly be given for the Disproof of any Story: And, that no reasonable Person might have any farther Doubt concerning it, he has solemnly declar'd
in

in his *Last Will and Testament*, that he neither *said, nor thought any such Thing*. An Evidence not to be resisted, even by those who have entertain'd the greatest Prejudices against him, when 'tis consider'd, that the Thing had, for a great while, lain perfectly quiet; and he cou'd have no possible Motive to make such a solemn Declaration, but the Consciousness of his own Innocency, and a Desire to express his Charity towards those who had so highly injur'd him; which he has piously done in the same Clause of his Will.

The Consciousness of the *Dean's* own Innocency was, no doubt, a great Support to him, while this Affair was so eagerly canvass'd on all Sides; but there is great Reason to believe, it gave him more Trouble and Uneasiness than any he ever had been engag'd in before. He had long oppos'd, and therefore labour'd under the Prejudices of that Party, that set themselves most violently against the Bishop of *Bangor*, as, in his Opinion, Enemies to the Government, and to the Peace of this Church and Nation: He had suffer'd Censures, and many other Persecutions, (I may call 'em) for being firm to the Interest of our Religion and Liberties: But

no Dart of the Enemy cou'd wound him so much as that which was said to come from the Hand of a Friend; the Reproach of being *suspected* of the basest Thing in the World, that of telling an officious, formal Story, injurious to the Bishop of *Bangor*, (for whom he had a great Respect on Account of his excellent Writings in Defence of our Constitution in Church and State; and, in Regard he was a long Fellow-Sufferer with his Lordship, in the same Cause of *English* Rights and Liberties, and *Protestant Succession*) and of no Manner of Advantage to himself; a Story that had not the least Foundation for it; and cou'd he have been capable of inventing it, it cou'd have serv'd no other Purpose, but (what he utterly abhorr'd) to have vilify'd *one* worthy Prelate, and to have deceiv'd *another*: He knew there was a Party-Prejudice, that wou'd catch at any Thing, and *believe*, or *pretend* to believe, any Thing to their Purpose; and that, when the Bishop of *Carlisle* had publish'd such a Conceit, a Number of People wou'd run away with it; and the same People wou'd not be satisfy'd with any Protestations against it; nor with the best Reasons and Arguments that

that cou'd be offer'd for the Disproof of it. He did not value the scoundrel Pamphlets that he saw daily advertis'd, and publish'd against him, nor the scurrilous Letters sent to him; (he us'd to say, that a good Man must be above the Notice of *foul Paper*) but it cou'd not but give him some Concern, that he had Reason to think he had lost some of his *greatest Friends*, for no Reason but that, in Truth, deserving to be the greater Friend: He saw what he had brought upon his own Head, by not submitting to the Charge of making a Lye: No Quarter, or Favour, from some Great Men, who had thought fit to declare themselves Enemies to the Bishop of *Bangor*.

The Truth is, the *Dean* had before been expos'd to the Jealousy and Displeasure of some of his old Friends, for no Cause, but that of not running into new Measures with them. He cou'd not but approve the Attempt of making the *Protestant Dissenters* more easy, by Repealing a Law made to their Prejudice, meerly for their faithful Adherence to the *Protestant Succession* in the late Reign*. The Bishop of *Carlisle* tells

N 3

us,

* In a Letter to my self, dated *April 13, 1717*, he has these Words. ----- The Bill for Relieving the Dissenters in Matters of Civil

us, that “ *The Repeal of the Law against Oc-*
casional Conformity was then on the Anvil;
and ’twas confidently given out, that above
twenty of the Bishops were ready to give their
Assent to a Bill for that Purpose: It manifest-
 ly appear’d *that the very Reverse of this Story*
was true.” Which the Dean was sorry
 for; and cou’d not but own it to those who
 did not like such Discourse. He, in like
 Manner, freely express’d his great Respect
 for the Lord Bishop of *Bangor*, on Account
 of his publick Services to this *Protestant*
 Church and Nation, and his utter Dislike of
 the Proceedings against him in the Lower

Civil Right and Property, consistent with the Security of the
 Establish’d Church, seems to be due to them as *English Protestants*,
 and faithful Subjects.---- However, it must be oppos’d in the
 Name of the Church. Had the Ministry been more early fix’d
 and steady Measures taken, it had met with less Opposition. I
 wish the *Bishops* had declar’d nothing ’till they had seen the Bill,
 and kept it more in their Power of Reconciling it intirely to the
 Peace and true Interest of Religion, as by Law Establish’d in
 the Church of *England*. I doubt if it go on, some who were
 against it will find an odd Expedient for it, and rather than be
 thought to justify occasional Communion, will offer more than
 the first Demand, even to Abrogate the Test Act, when all had
 been content with restoring *Toleration* to the State of the *Revolu-*
tion.

House of *Convocation*. These Things rendered him very obnoxious to those, who had entertain'd other Apprehensions of Things, and gone into other Measures; and this made them the more ready to catch hold of the Occasion given by the Bishop of *Carlisle's* Report, to shew him the less Countenance and Favour.

So far did this Prejudice prevail, that the *Dean's* Enemies hop'd, and confidently reported, that it wou'd be an effectual Bar to his farther Advancement in the Church: But, besides many others, there was one, * in high Favour with the *King*, who faithfully stood by him to the last, (a *Prelate* of great Learning, Piety and Charity; of true Integrity, joyn'd with consummate Wisdom, and a masterly Address in publick Affairs) and the *Dean* was so well known to others at the Helm, to be both an able, and a steady, honest Man, that upon the Decease of Dr. *Cumberland*, Bishop of *Peterborough*, he was immediately promoted to that See.

He was consecrated Bishop of *Peterborough* at *Lambeth* Chapel, on Sunday, Novemb. 9, 1718.

* Dr. *Charles Trimnel*, Bishop of *Norwich*; afterwards translated to *Winchester*.

184 *The LIFE of*

His Friend, Dr. *Edward Waddington* (since the worthy Bishop of *Chichester*) preaching the Consecration-Sermon: In which See, having sat little more than ten Years, he departed this Life at his House in St. *James's* Street, *Westminster*, on *Thursday*, the 19th Day of *Decemb.* 1728, and was buried (according to the Direction of his Last Will) in the Cathedral Church of *Peterborough*; a *practical Sermon* being preach'd at his Funeral, as he himself had also desir'd.

Having, in the foregoing Account of Bishop *Kennett*, kept my self chiefly to Matters of Fact, well attested in Writing, I wou'd now conclude it with the following brief Character of him, naturally arising from the whole. We cannot be so well inform'd of his *Actions*, as we have been of his *Writings*; because *these* are publish'd to the World, but *those* were most of them in his own private Keeping. There are, however, some Things in which he so much excell'd, and which so well deserve the Notice of the World, that, I hope, this imperfect Attempt to point them out, will be excus'd, 'till some other Person shall undertake it, who is equal to such a Work.

The *Oxford Antiquary* and *Historian*, Mr.

Anthony

Bishop KENNETT. 185

Anthony Wood, represents him, even at his first Appearance in the World, as an excellent *Philologist*, a good *Preacher*, whether in *English* or *Latin*, and well vers'd in the *Histories* and *Antiquities* of our Nation, and much deserving of the Church of *England*. (*Athenæ Oxon.* vol. 2. p. 1131.)

And indeed, his vast Stock of Learning began to display it self very early: He was betimes taken Notice of, and admir'd, as an extraordinary Person for his Accomplishments, both human and divine.

He was a Man of incredible Diligence and Application, not only in his Youth, but to the very last. The whole Disposal of himself was to perpetual Industry and Service. His chiefest Recreation was Variety of Employment; for, besides those Portions of Time which the Necessities of Nature, and of civil Life, extorted from him, there was not a Minute of the Day which he left vacant.

He had a noble *Library*, collected at a great Expence of Time, Pains, and Money; and that, not for Ostentation, or meerly for the Pleasure of possessing such a Treasure; for his Delight was, to be among his Books, and to be rendering them some Way or other useful to the World. Tho'

Tho' he was well acquainted with all *other* Parts of Learning, and took a particular Pleasure in *History*, yet he was not diverted by these, from acquiring a vast Degree of that kind of Knowledge, which his Profession more especially requir'd of him. He did not indeed much admire *Matters of doubtful Disputation*, or apply himself to the Study of meer *Notion* and *Theory*; but he was an *excellent* and *judicious Divine*; conversant in all the most weighty and substantial Parts of *Divinity*; and wou'd speak very readily and admirably upon any Head of that Kind, when Occasion requir'd. His great Business was to establish and secure the essential and most necessary Points of Religion; for the rest, he left them to the *Disputers of this World*; and did not envy 'em the Pleasure they seem'd to take that Way.

His Sermons were very excellent; so fram'd, as, at once, to improve the Mind, and affect the Heart. He had a solid Judgment, as well as a lively Fancy; and Quickness of Thought, as well as Facility of Expression; there is something in the Style and Manner, *peculiar* to himself, and very entertaining to a pious Person. If his Discourses were not
always

always set off with the Ornaments of Language, it was not because he cou'd not give them that Advantage, (for he was a great Master in human and divine Rhetorick) but his Judgment chose it, as fittest for the Subject and Occasion. In *many* of his Compositions that are publish'd, there may be discern'd the most beautiful Turns of Expression, and great Judgment, Clearness, and Propriety in *all*.

His Sermons were delivered with a becoming Fervor, and enliven'd with proper Gestures, and the just Decorum of Behaviour; whereby he exceedingly engag'd the Attention, and affected the Hearts of his Hearers. Indeed, all his publick Ministrations, were perform'd with remarkable Seriousness, Reverence, and Solemnity.

He was a truly *pastoral* Man*, had a great Sense of the Worth of Souls, and was very

* I think it, at all Times, my Duty to promote the Interest of Religion, and the Good of your Parish, and have therefore, upon your late Vacancy, endeavour'd to make the best Choice I could of a Minister, to instruct you for your Soul's Health. I am verily perswaded, that I have plac'd one among you, who is both able and willing to discharge the Duty of his Place; and who, I doubt not, will be careful to watch over you, as becomes a faithful Pastor. Mr. *Brewster's* Letter to the Parishioners of St. Botolph Aldgate, &c.

sollicitous how he might most effectually serve those committed to his Care. His *higher* Station in the Church did not hinder his Attendance on his *Parish*. He express'd a singular Satisfaction in discharging all the Duties of his most holy Calling; and rejoic'd in nothing more than in the Success of his Labours.

We may form the best Idea of him in his *Episcopal* Character, from his *own* Sermon on *the Office and good Work of a Bishop*, and the Introduction to the *AdVICES* he delivered to his Clergy at his *primary Visitation*: He himself was, in all Respects, such as he describes the truly Christian Bishop to be, in the *one*; and fully answer'd the *Expectations* he had rais'd of himself, in the *other*. He well knew his Duty, and faithfully perform'd it. And his Clergy were so sensible of their Loss in his Death, that he was greatly lamented by them.

What his Behaviour was, as an *Englishman*, a *Protestant* in general, and a Member of this Reform'd Church of *England* in particular, need not be mention'd: It is abundantly evident from every Part of the foregoing Memoirs.

He

He was a truly pious and religious Man ; not only regular and devout in the Worship of God, in private and publick, but constantly *acknowledging God in all his Ways* ; owning his Power and Providence in the daily Occurrences of Life ; and referring all Things to his Disposal. It was not uncommon with him both to desire the Prayers of his pious Friends, upon any great providential Occasion, and affectionately to recommend them to the divine Favour and Blessing.

Next to his Piety towards God, his friendly and charitable Temper ought to be mention'd ; as that, for which we shall be most sensible of our Loss in his Death. His Disposition was easy and gentle ; his Behaviour affable and courteous. He was accessible, and communicative ; a true Friend, as well as an admirable Pattern, to the younger Clergy ; always ready to direct them in their Studies ; to assist them in any Affair they were concern'd in ; to help them to Cures and Employments, and solicit for their better Station in the Church. A sober Clergyman, or Scholar, was always welcome to his Study, and sure of his Countenance and Encouragement.

His

His good Will and Charity to Mankind in general, was conspicuous in the indefatigable Labours he sustain'd to promote the Interest of Religion and Learning, and every good Design. Far from engrossing any Sort of Knowledge to himself, he was exceedingly free and communicative and improving, to all he convers'd with, or that, far or near, desir'd his Assistance and Advice.

In Works of Mercy, and Charity, he took a peculiar Pleasure; and did as zealously promote them, as if he had reliev'd *himself* by assisting the Poor. He was very *liberal*, and even *bountiful* to some of his Relations, whose meaner Circumstances requir'd his Help *. He not only occasionally reliev'd those he thought worthy of it, but constantly distributed at every *Christmas*, a considerable Dole in Meat, Bread, Candles, Money, to the poorer Sort of House-keepers in his Parish. He had a great Influence on some other charitable Persons, to *Direct*, rather than to *Dispose*,

* Very large Sums of Money were dispos'd of, by the Bishop this Way; as a Clergyman has declar'd, through whose Hands it came for that Purpose.

their Charity *. In the most literal Sense, he consider'd the Poor and Needy; for he was ever projecting and solliciting for their Relief and Support. As he was well esteem'd by the Magistracy of the City, and call'd oftner than others, to preach the *Spital* Sermons, so he

* Among others he was well esteem'd by the Alderman of his Ward, Sir *Charles Thorold*, Bart. who suffer'd him to suggest some proper Objects of Charity in his Life, and at his Death. His last Will had so many noble Charities bequeath'd in it, that, for the Honour of the City, as well as of that worthy Family, Dr. *Kennett*, thought fit to give an Abstract of it, in his *Spital* Sermon, on *Tuesday* in *Easter* Week, 1710, p. 25. The Exhibitions to be yearly given to four poor Scholars in the University of *Oxon*, (there mention'd) were to be affixt to such Colleges or Halls as he shou'd appoint; who accordingly nam'd *St. Edmund Hall*, *Corpus Christi*, *University*, and *Merton*; the first in respect to his own Education; the second to his Brother's; and the two last in regard of Friendship to the Governours of them. Dr. *Kennett* had also a particular Acquaintance and Confidence with his late Parishioner at *Aldgate*, Mr. *John Pierrepont*, who, after a Recess from Business, was projecting how to do most Good in his Generation and to Posterity; and was encourag'd by the *Dean* in what he afterwards accomplish'd; which, as I am inform'd, was the Founding a Free-School at *Luſton* in *Herefordshire*, for instructing of Children in Religion, Grammar Learning, Writing, Arithmetick, and Mensuration; the Governours whereof were incorporated by Act of Parliament, and the School endow'd with an Estate of about 300 *l.* per *Ann.* Tax Free; the

he perform'd *that* Service in the most useful and acceptable Manner. His *Sermons*, may be reckon'd among the very *best* on the Subject. He was a common Father to the per-

the Profits to be employ'd in the following Manner. To the School-Master 70 *l.* per *Ann.* To the Usher 40 *l.* To a Writing-Master 40 *l.* To put out six Apprentices yearly 30 *l.* To be laid out in Books of Piety, to be given to each Apprentice 6 *l.* To set up six Apprentices yearly, if they appear, by Certificate to have serv'd their Time faithfully, and to be of the Communion of the Church of *England*, 60 *l.* Exhibitions to be allow'd to three Scholars studying either at *Oxford*, or *Cambridge*, which will amount to about 60 *l.* more. The worthy Founder, in his own life Time, had expended above 1500 *l.* in Building the School-House, and in walling in, planting, and making a Garden, and other Conveniences, allotting several Acres of Land for adjoining Pasture, &c. And dying, he left a Token of Remembrance to the *Dean*; who was soon after bless'd with an Opportunity of promoting another Charity. A wealthy and well-dispos'd Merchant, Mr. *Arundel*, returning from *Leghorn*, and lying long at *London* and the *Bath*, in a weak Condition, did, by his last Will, bequeath many charitable Legacies, and among others 500 *l.* to be disposed among poor Widows, &c. at the Discretion, and by the Distribution of Dr. *White Kennett*, and his Brother, Mr. *Basil Kennett*. Which Sum was duly paid by the Executor, and faithfully distributed by the said Trustees in several Portions, at several Times: Tho' upon this Occasion, the Applications and Importunities were so very pressing and interrupting, and poor People so full of Envyings and Murmurs, that the *Dean* was often heard to complain of the hard Office; and to observe, that even a *Lord Almoner* is not to be envied, 'till he can satisfy all Persons, and Answer all Requests.

Secuted

secuted and afflicted; and the Brethren and Strangers, whose Bowels he caus'd to be refreshed, will bear Witness of his Charity before the Church.

I shall only add, that He was a Man of great Probity, Courage, and Resolution, in the Discharge of his Duty. He liv'd (especially since the *Revolution*) in Times of great Trial and Discrimination ; and in all of them, he approv'd his steady, inflexible, and fearless Temper. The Frowns of great Men in Power, cou'd no more awe him, than popular Clamours cou'd shake his Stedfastness. However he might be otherwise represented by some, I cannot but think he was too *plain* a Man for the present Mode ; which made him once say to a Friend, that he *should never make a good Court Bishop*. He was dispos'd rather to *serve* great Men, than to *court* them ; and perhaps he did not speed the better for that Humour.

He knew before-hand the Price of doing his Duty ; how many *factious* and *ill* Men he must displease, what Censures and Abuses he must endure, and what Hazards he must run. He was long an Opposer of the destructive Principles and Practices, of the E-

O

nemies

nemies of our happy Constitution in Church and State: And, in return, the Rage and bitter Zeal of the whole Party, appear'd, in various Forms, against him. But *none of these Things mov'd him.* He thought it worth his while to suffer all this for God's Glory, the publick Good, and the true Interest of our Church and Nation. *He still held fast his Integrity; and had the christian Courage in this Cause, and the Defence of it, to fear no Man.*

A Man of *this* Temper, with all his *other* excellent Qualifications, could not fail of being of great Use to the World. If he did not do *all* the Good that might be expected, the Fault was not his. Many Difficulties and Embarrassments he met with: Not only the constant Opposition of *bad* Men, but the Jealousy and Emulation of some *good* Men; (for they are but Men) and perhaps his Zeal against what he thought wrong, might unwarily engage him in Measures (in some one Instance) apt to *raise* Prejudices among those who were very ready to *receive* them. But in the main Parts of his Life, he was visibly inspir'd both *with Boldness and fervent Zeal* to promote the great Ends of Religion, and
Virtue,

Virtue, Order and Decency, and every good Work, and with great *Wisdom*, and *Prudence*, in the Prosecution of them ; and generally saw happy Effects of his incessant Labours and Endeavours.

I shall now give an exact *Catalogue* of his *Works*, *Tracts*, *Sermons*, &c. with some *Account* of the Occasion, and Design of several of them, from *Wood*, and others.

I. A Letter from a Student at *Oxford* to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majesty, the Church of *England* and University, *London*, 1681. This Pamphlet, which was printed in *March*, and diverse Copies of them sent to *Oxon*, about the 15th of the same Month, *An.* 1680. Against the Time that the Parliament was to sit, on the 21st of the said Month, gave great Distaste to the factious Party of the House of Commons, who wou'd have endeavour'd to find out the Author, and have him punish'd, had not they been suddenly dissolv'd. *John Trenchard*, sometime Fellow of *New College*, then a Burgess for *Taunton* in *Somersetshire*, to serve in the said Parliament, was an active Man in

this Matter, and pretended to know more than another, that it was writ by an *Oxford* Scholar. The Vice-Chancellor was desir'd by some of them to find out the Author, but, for the Reason before exprefs'd, he desisted.

II. Poem to Mr. *E. L.* on his Majesty's dissolving the late Parliament at *Oxon*, *March* 28, 1681. It was printed on one Side of a Sheet of Paper, and hath this Beginning, *An Atheist now must a Monster be, &c.* Reprinted in a Pamphlet intitled, *The Conduct of Dr. Kennett*, *London*, 1717.

III. *Moriæ Encomium*, written by *Erasmus*: Translated into *English*, and entitled, *Wit against Wisdom*; or a *Panegyrick upon Folly*, *Oxon*, 1683, usher'd into the World by Copies of Verses made by *Matth. Morgan*, M. A. of *St. John's College*; *William Osborne*, M. A. *James Shute*, B. A. both of *Edmund Hall*; and *Tho. Wood*, Fellow of *New College*. At the End of which Verses is the Translator's Copy on the Argument of this Book. Which has since had many other Editions.

IV. The Life of *Chabrias*, written by *Cornel. Nepos*, publish'd among the Lives of illustrious

illustrious Men, written by the said *Nepos*, and done into *English* by several Hands of *Oxon*, *Oxford*, 1684.

V. An Address of Thanks to a good Prince, presented in the Panegyrick of *Pliny*, upon *Trajan*, the best of *Roman* Emperors, *London*, 1686. * This was also re-printed by the *Jacobite* Faction, in 1717. Before which Time, several scandalous Reflections having been made on the *Dean* for this Performance, it occasion'd the following Account of it, in a *Postscript* to the Translation of his *Convocation Sermon*, 1710.

“ He (that is the *Remarker*) says, the Doc-
“ tor Dedicated *Pliny's* Panegyrick to the
“ late King *James*; and what if he had? only
“ it happens he had not. This is an idle
“ Tale among the Party, who perhaps have
“ told it 'till they believe it. When the
“ Truth is, there was no such Dedication,
“ and the Translation itself of *Pliny* was not
“ design'd for any Court-Address. The
“ young Translator's Tutor, Mr. *Allam*, di-

* Add, Before which the Translator hath put a large Preface, and the Life of *Pliny*, according as Sir *Robt. Stapylton* had done to his Translation of the said Panegyrick, which was printed at *Oxon*, in 1644.

“ rected his Pupil, by Way of Exercise, to
“ turn some *Latin* Tracts into *English*: The
“ first was a little Book of *Erasmus*, intituled,
“ *Moriæ Encomium*, which the Tutor was
“ pleas’d to give to a Bookseller in *Oxford*, who
“ put it in the Press while the Translator was
“ but an Under-Graduate. Another Sort of
“ Task requir’d by the Tutor, was this Pa-
“ negyrick of *Pliny* upon *Trajan*, which he
“ likewise gave to a Bookseller in *Oxford*,
“ before the Translator was M. A. designing
“ to have it publish’d in the Reign of King
“ *Charles* II. and a small Cut of that Prince
“ at full length was prepar’d, and afterwards
“ put before several of the Books; tho’ the
“ Impression happen’d to be retarded ’till the
“ Death of King *Charles*; and then the same
“ Tutor (not long before his own Death) advis’d
“ a new Preface, adapted to the then receiv’d
“ Opinion of King *James*, being a just and
“ good Prince. However, there was no De-
“ dication to King *James*, but to a private
“ Patron, a very worthy Baronet, who came
“ in heartily to the Beginning of the late
“ happy Revolution. This is the whole
“ Truth of that Story, that hath been so
“ often cast at the Doctor, not that he thinks
“ him-

“himself oblig’d to defend every Thought
“and Expression of his *juvenile Studies*, when
“he had possibly been train’d up to some
“Notions, which he afterwards found Reason
“to put away, as *Childish Things*.”

VI. A Book against Dr. *Parker*, about the
Test, mention’d in the great Catalogue of
MS. intit. *Liber MS.* penned per *W. Glynn*.

VII. The Life of Mr. *Wm. Somner*, the
sometime Antiquary of *Canterbury*; prefix’d
to his Treatise of the *Roman Ports and Forts*
in *Kent, Oxon*, 1693.

VIII. The Righteous taken away from the
Evil to come, apply’d to the Death of *Queen*
Mary; in a Sermon preach’d in *St. Martin’s*
Church in *Oxon*, *Jan.* 20, 1694.

IX. Parochial Antiquities, attempted in the
History of *Ambrosden, Burcester*, and other
adjacent Parts, in the Counties of *Oxford* and
Bucks, *Oxford*, 1695, 4to.

X. Preface to Sir *Henry Spelman’s* History
and Fate of *Sacriledge*. 1698.

XI. Ecclesiastical Synods, and Parliamen-
tary Convocations in the Church of *England*,
historically stated, and justly vindicated from
the Misrepresentations of Mr. *Atterbury*, 8vo.
London, 1701.

XII. An Occasional Letter, on the Subject of *English* Convocations, *London*, 1701.

XIII. The History of the Convocation of the Prelates and Clergy of the Province of *Canterbury*, summon'd to meet in the Cathedral Church of *St. Paul*, *London*, on *Feb. 6*, 1700. In Answer to a Narrative of the Proceedings of the Lower House of Convocation, 4to. *London*, 1702.

XIV. A Sermon preach'd at *Bow-Church*, *London*, before the Societies of Reformation, on *Monday*, the 29th of *December*, 1701. Publish'd at their Request, *Lond.* 1702.

XV. A compassionate Enquiry into the Causes of the Civil War. In a Sermon preach'd in the Church of *St. Botolph Aldgate*, the 30th of *January*, 1703.

XVI. The Glory of Children in their Fathers. A Sermon preach'd in the Cathedral Church of *St. Paul*, before the Sons of the Clergy, *Decemb. 3*, 1702. Publish'd at the Request of the Stewards. With an Abstract of the Royal Charter erecting a Corporation for Relief of the poor Widows and Children of Clergymen ; and an Account of the Charities annually dispos'd to those pious Purposes, *Lond.* 1703.

XVII. The

XVII. The Case of Impropriations, and of the Augmentation of Vicarages, and other insufficient Cures, stated by History and Law, from the first Usurpation of Popes and Monks, to her Majesty's Royal Bounty lately extended to the poorer Clergy of the Church of *England*. With an Appendix of Records and Memorials relating to that Subject, 8vo. *Lond.* 1704.

XVIII. Preface to Sir *Henry Spelman's* and Dr. *Ryve's* two Tracts, *Lond.* 1704.

XIX. A Sermon preach'd in the Parish-Church of *St. Botolph Aldgate*, in *London*, on *Dec.* 7, 1704, the Day of solemn Thanksgiving for the late glorious Victory obtain'd over the *French* and *Bavarians*, by the Forces of her Majesty, and her Allies, under the Command of the Duke of *Marlborough*, *Lond.* 1704. “ Wherein the Preacher, without any particular Obligation to the great General, has given such a Character of him, as seems to have more of the Beauties of Truth and Decency in it, than are to be met with in any of the Variety of Panegyricks, and due Encomiums, that were then made from the Pulpit, or the Press ; “ at

“ at least, than in any that past under my
“ Observation ”.

XX. A Thanksgiving Sermon at *St. Paul's*,
March 8, 1704-5.

XXI. A Sermon preach'd before the Ho-
nourable House of Commons, at *St. Marga-*
ret's Wesminster, on *Wednesday, Jan. 30*,
1705-6.

XXII. The Office and good Work of a
Bishop. A Sermon preach'd at *Lambeth Cha-*
pel, at the Consecration of the Right Reve-
rend Father in God, *William* Lord Bishop of
Lincoln, on *Sunday, Oct. 21*, 1725. Publish'd
at the Desire of the Archbishop and Bishops,
Lond. 1706.

XXIII. The Charity of Schools for poor
Children recommended. In a Sermon preach'd
in the Parish-Church of *St. Sepulchre's*, *May*
16, 1706. — Publish'd at the Request of
many concern'd in that Charity, *London*,
1706.

XXIV. The Duties of Rejoicing in a Day of
Prosperity recommended. In a Sermon
preach'd before the Queen, at her Royal
Chapel at *Windsor*, on *Sunday, June 23*,
1706. “ In which, he gives an admirable
“ Description of the publick Happiness which
“ will

“ will be found agreeable to those who turn
 “ to the History of that Time, especially the
 “ Campaign in the Beginning of that Year.
 “ When After-Ages come to judge of the
 “ Language of the *Pulpit* in the Reign of
 “ Queen *Anne*, they will compare the
 “ Thanksgiving Sermons for repeated *Vic-*
 “ *tories* and *Successes* by Sea and Land, with
 “ the Thanksgiving Sermons for what they
 “ call’d the *Queen’s Peace*; and they will see
 “ how naturally *Englismens* Thoughts, and
 “ Words, flowed in the just Praises of the
 “ *one*, and how hard it was to commend the
 “ *other*. So was it, not long ago, observ’d
 “ among the Senators, that the same fluent
 “ Orator has, at different Times, spoke on
 “ *both* Sides of the House; but when he
 “ spoke on the wrong *Side*, the *Cause* wou’d
 “ not support his *Eloquence*: Even the *Gre-*
 “ *cian*, and the *Roman* Oratory, has been of-
 “ ten observ’d, to be founded on the Love of
 “ their Country, and a Zeal for the Liber-
 “ ties and Honour of it ”.

XXV. The *third* Volume of the compleat
 History of *England*; containing, 1. The Hi-
 story and Life of King *Charles I.* 2. — Of
 King *Charles II.* 3. — Of King *James II.*
 4. Of

4. Of King *William* and Queen *Mary*.
 5. King *William* III. All new writ by a learned and impartial Hand. *Fol. Lond.* 1706. Since re-printed, with many Corrections, and large Additions.

XXVI. An Account of the Society for Propagating the Gospel in foreign Parts, establish'd by the Royal Charter of King *William* III. with their Proceedings, and Success, and Hopes of continual Progress under the happy Reign of her most excellent Majesty Queen *Anne*, 4to. *Lond.* 1706.

XXVII. A Sermon preach'd at the Funeral of the Right Noble *William* Duke of *Devonshire*, in the Church of *All-hallows* in *Derby*, on *Friday, Sept. 5, 1707*. With some Memoirs of the Family of *Cavendish*, 8vo. *Lond.* 1708. Reprinted in 1797 by *Mr Nichols*.

XXVIII. The Christian Scholar, in Rules and Directions for Children and Youth sent to *English* Schools; more especially design'd for the poor Boys, taught and cloath'd by Charity, in the Parish of *St. Botolph Aldgate*, *Lond.* 1708.

XXIX. The excellent Daughter. A Sermon for the Relief of the poor Girls, taught and cloath'd by Charity, within the Parish of *St. Botolph*

Botolph Aldgate : With proper Lessons of the Duties of Daughters, *Lond.* 1708.

XXX. A Vindication of the Church and Clergy of *England*, from some late Reproaches rudely and unjustly cast upon them, *Lond.* 1709. 8vo. “ The Occasion of this Tract, “ was a Pamphlet publish’d by one S. Curate of a Parish near the City, then a noisy High-Church-Man, afterwards among the Nonjurors, reviling great Numbers of the Clergy in a very indecent Manner; intitled, *An Appeal of the Clergy of the Church of England to my Lords the Bishops, humbly beseeching them to move her most Sacred Majesty to redress their Grievances, &c.* And again, “ *The Church of England’s Complaint against the Irregularities of some of its Clergy, &c.*”. The Answer publish’d by the *Dean*, was design’d, “ to vindicate the Clergy from the Charge brought against them by this Man, on several Heads; which he stated with just Respect to the Rules of the Church, and to the Practice of the better Part of the Clergy”.

XXXI. A true Answer to Dr. *Sacheverell’s* Sermon, before the Lord Mayor, Nov. 5, 1709. In

In a Letter to one of the Aldermen, *Lond.*
1709. 8vo.

XXXII. Glory to God, and Gratitude to Benefactors. A Sermon preach'd before the Queen, in her Royal Chapel of St. *James's*, on *Tuesday*, the 22d of *November*, 1709, the Day of publick Thanksgiving for the signal and glorious Victory at *Blaregnies*, near *Mons* in *Hainalt*. Publish'd by her Majesty's Special Command, *Lond.* 1709. " In my former Account of the *Dean's* Writings, I had recited several large Passages from this Sermon, which cou'd not create Weariness to any true *English* Reader. I did this, to shew *he* did not change his Opinion, 'till it pleas'd the *Queen* to change her Ministry and Measures; and to give, or rather take a *Peace*; that, to speak softly, was the most unsuitable Event of a successful War. And, I confess, I had one more Design, in repeating the Characters there given of the Duke of *Marlborough*, and his eminent Services to *Great Britain* and *Europe*, to rebuke a little the Baseness of that Party, who have done all they can to diminish and detract from the Merits of that *Great Man*; and thereby to lessen the Honour

“ Honour of their own Nation. Will Po-
 “ sterity ever believe, that, after all the in-
 “ trepid Conduct, and unparallel'd Glories
 “ of the Duke of *Marlborough*, he was, in
 “ the Midst of them, stopt by a Faction at
 “ Home, was disgrac'd, disarm'd, and driven
 “ into a Sort of Banishment? And when
 “ Providence restor'd him to guard the Pro-
 “ testant Succession, to which the Success of
 “ his Arms had given the greatest Strength
 “ and Security; will Posterity believe, that
 “ they still envy'd and malign'd that *Great*
 “ *Man* above all others; and made an *Hero*
 “ of another Kind of Warriour, and cry'd,
 “ *High-Church* and *Ormond* for ever?

XXXIII. A Letter to Mr. *Barville*, &c. This
 is printed in a Book, intitled, “ An Account
 “ of the late Conversion of Mr. *John Bar-*
 “ *ville*, alias *Barton*, from Popery to the Re-
 “ form'd Church of *England*: With the
 “ Form of his solemn Abjuration of the Ro-
 “ *mish* Religion, written by himself. To
 “ which are added, a Letter of the Rev. Dr.
 “ *Kennett*, Dean of *Peterborough*, to the said
 “ Mr. *Barville*, upon Occasion of his being
 “ reconcil'd to the Church of *England*. And
 “ also the Forms of Renouncing Popery,
 “ made

“made by some other late Converts, *Lond.*

“1710, 8vo.”

XXXIV. *The Works of Charity.* In a Sermon preach'd before the Right Honourable the Lord Mayor, &c. in the Church of *St. Bridget*, on *Tuesday* in *Easter Week*, 1710, *Lond.* 1710.

XXXV. *Concio ad Synodum ab Archiepiscopo, Episcopis & Clero Provinciæ Cantuariensis, &c.* *Lond.* 1710.

XXXVI. *The Christian Neighbour.* A Sermon preach'd in the Church of *St. Laurence Jewry*, before the Right Honourable the Lord Mayor, &c. upon the Election of a Mayor for the Year ensuing, on the Feast of *St. Michael*, 1711, *Lond.* 1711.

XXXVII. *The Lets and Impediments in planting the Gospel of Christ.* A Sermon preach'd before the Society for the Propagation of the Gospel in foreign Parts, at their Anniversary Meeting, in the Parish Church of *St. Mary-le-Bow*, on *Friday* the 15th of *February*, 1711-12. With some References relating to Matters of Fact, &c. *Lond.* 1712.

XXXVIII. A Letter, about a Motion in Convocation, to the Reverend *Tho. Brett*, L. L. D. Rector of *Betteshanger* in *Kent*, *Lond.* 1712.

XXXIX.

XXXIX. Doing Good the Way to eternal Life. Recommended in a Spital Sermon preach'd before the Right Honourable the Lord Mayor, &c. on *Tuesday in Easter-Week*, the 22d of *April*, 1712, *London*, 1712.

XL. A Memorial for Protestants on the 5th of *Novemb.* containing a more full Discovery of some Particulars relating to the happy Deliverance of King *James I.* and the three Estates of the Realm of *England*, from the most traiterous and bloody intended Mafacre by Gun-powder, *Anno 1605.* In a Letter to a Peer of *Great-Britain*, *London*, 1713.

XLI. A Letter to the Lord Bishop of *Carlisle*, concerning one of his Predecessors, Bishop *Merks*, on Occasion of a new Volume for the Pretender, intituled, the Hereditary Right of the Crown of *England* asserted, *London*, 1713.

XLII. *Bibliothecæ Americanæ Primordia.* An Attempt towards laying the Foundation of an *American* Library, in several Books, Papers, and Writings, humbly given to the Society for Propagation of the Gospel in foreign Parts, &c. 4to, *London*, 1713.

XLIII. Preface to a Sermon of Archbishop *Whitgift's*, re-printed in 1714.

XLIV. The Witchcraft of the present Rebellion. A Sermon preach'd in the Church of *St. Mary Aldermary*, in the City of *London*, on *Sunday, Sept. 25, 1715*, the Time of a publick Ordination. Publish'd upon Request of the Hearers, *London, 1715*.

XLV. A seasonable Discourse of the Rise, Progress, Discovery, and utter Disappointment of the Gun-powder Treason, and Rebellion, plotted by the *Papists*, in 1605, 3d of *James I.* as delivered in a Sermon, preach'd in the Cathedral Church of *St. Paul, London*, on the 5th of *Novemb. 1715*, before the Right Honourable the Lord Mayor, &c. *London, 1715*.

XLVI. The Wisdom of looking backwards to judge the better on one Side and t' other; by the Speeches, Writings, Actions, and other Matters of Fact on both Sides, for the four last Years, *London, 1715, 8vo.*

XLVII. *The faithful Steward*: A Spital Sermon, preach'd on *Tuesday* in *Easter-Week*, *April 3, 1716*.

XLVIII. A Thanksgiving-Sermon for the Blessing of God in Suppressing the late unnatural

natural Rebellion; delivered in the Parish Church of *Aldermary*, in the City of *London*, on *Thursday*, the 7th of *June*, 1716.

XLIX. A second Letter to the Lord Bishop of *Carlisle*, upon the Subject of Bishop *Merks*, &c. *London*, 1716.

L. A third Letter to the Lord Bishop of *Carlisle*, &c. *London*, 1717.

LI. Dr. *Snape* instructed in some Matters, especially relating to Convocations, and Converts from Popery, *London*, 1718.

LII. Charity and Restitution. A Spital Sermon preach'd at the Church of *St. Bridget*, on *Easter-Monday*, *March* the 30th, 1719, before the Right Honourable Sir *John Ward*, Lord Mayor, &c. with an Application to the vain Attempts of a *Spanish* Invasion, in the Year, 1588, *London*, 1719.

LIII. A Sermon preach'd before the Lords Spiritual and Temporal, in the Abby-Church of *Westminster*, the 30th of *Jan.* 1719. In the Order of the House for Thanks to the Preacher, &c. it is call'd an *Excellent Sermon*.

LIV. Monitions and Advices, delivered to the Clergy of the Diocess of *Peterborough*, at the primary Visitation, held in the Months

of *July* and *August*, 1720. In two Parts. Publish'd at the Request of the Clergy, for their Use and Service, *London*, 1720. 4to.

LV. An Introduction to the new Edition of a Book, intitled, *A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks by Popes, Emperors, and Kings, Provincial and General Councils, approv'd by the Church of Rome, &c.* *London*, 1723. The Bishop of *Peterborough's* Introduction begins with these Words, — *Though Popery, as improv'd by the darker Ages, &c.* He seems to think the said *Discourse* was wrote by Dr. *Maurice*; but it since appears, that Dr. *Whitby* was the true Author, *vid.* *Twelve Sermons preach'd at the Cathedral Church of Sarum*, p. 256. and a short Account of Dr. *Whitby*, lately publish'd, p. 5.

LVI. A Treatise of Gavelkind, both Name and Thing. Shewing the true Etymology and Derivation of the one, the Nature, Antiquity, and Original of the other. With fundry emergent Observations, both pleasant and profitable to be known of *Kentish-Men*, and others, especially such as are studious, either of the ancient Custom, or the Common Law of this Kingdom. By (a Well-willer

willer to both) *William Somner*. The second Edition, corrected from the many Errors of the former Impression. To which is added, the Life of the Author, written, newly revis'd, and much enlarged, 4to. *London*, 1726.

LVII. A Register and Chronicle, Ecclesiastical and Civil: Containing Matters of Fact, delivered in the Words of the most Authentick Books, Papers, and Records; digested in exact Order of Time. With proper Notes and References towards discovering and connecting the true History of *England*, from the Restauration of King *Charles II.* 2 Vol, Folio, *London*, 1728.





A N

APPENDIX,

CONTAINING

Several *Advertisements*, and *Letters*, relating to the Dean of *Peterborough's* Dispute with the Bishop of *Carlisle*; some of which are now first publish'd, from the Original *Manuscripts*.

Dr. Kennett's first Advertisement, N^o. I.



HEREAS a Report has been industriously spread, that I (at last) am the *Person* who *advise'd* the Lord Bishop of *Bangor*, upon reading his late *Sermon* of the Kingdom of *Christ*, to insert such Words as Absolutely, &c.

I

I do hereby declare and avow, in the most serious and solemn Manner, that the Lord Bishop of *Bangor* never did *ask* or *receive* any *Advice* of mine, in the preaching or publishing that Sermon, nor did I ever read or hear any Part of it, 'till the whole was printed and published to the World. And I do further declare and protest, that (God so now help me, and hereafter judge me) I never did say or suggest any such Thing to any Right Reverend Prelate, or to any Man alive. I believ'd the contrary, and often affirm'd the contrary, before ever I saw or heard of any *Advertisement* about it; for it was my profess'd Opinion, that the Lord Bishop of *Bangor*, had preach'd and publish'd that Sermon, according to his Lordship's own Judgment, without the Assistance or Advice of any other Person.

Peterb. July

WHITE KENNETT.

6, 1717.

Dr. Kennett's second Advertisement, N^o. 2.

IN our suffering Injuries, it is natural to complain, especially when there is no
P 4 other

other legal Redress. I cannot enough complain of the hard and insufferable Usage I have met with, in being represented to be the *Author* of a false *Story*, which I never related, or intimated, or thought of, 'till I received the Notice of it in a Letter from the Lord Bishop of *Carlisle*, dated *June 29* 1717. I beg Leave once more to declare and protest my Innocency in that Matter, before the Searcher of all Hearts: And I would now only refer Mankind to the Way and Manner of bringing and supporting that manifold Charge against me. The first Charge was drawn up by the Reverend Dr. *Snape*, as upon Information, from a *Person of unquestionable Veracity, and of a high and sacred Station, who would charge himself with the Proof of it; that Absolutely's, and Properly's, and such like evasive Words were omitted in the Bishop of Bangor's Sermon, as it was originally compos'd; and that his Lordship, before it was preach'd, shew'd it a certain Person without such Limitations, and was with Difficulty prevail'd upon by him, to insert them by Way of Caution. And again, that a living Man had testified, that it was preach'd with his Knowledge, and submitted to his Correction.*

rection. Dr. Snape's second Letter to the Bishop of Bangor, p. 40, 67. This Charge was renew'd in a somewhat different Strain, that the Lord Bishop of Carlisle declared, that he had spoke with the Person who advis'd my Lord of Bangor, upon reading his Sermon, to insert such Words as Absolutely, &c. Advertisement of Dr. Snape, attested by the Bishop of Carlisle, June 28, 1717. If I was the Person and the living Man then meant, or intended to be afterwards expressly nam'd, did the Person of unquestionable Veracity prove as much as he charg'd himself with the Proof of? Did he prove the Affirmative, or did he not affirm a contrary Thing? For he absolutely denied his saying what Dr. Snape had so printed. And in another Advertisement under his Lordship's Hand, July 1, he declares, I never did affirm that the Words Absolutely and Properly, &c. were inserted in his Sermon, by Way of Caution, before it was preach'd, but that before it was published, they were so inserted, I did, and do still verily believe, this Mistake in Dr. Snape's Report of my Evidence, I mark'd in his Advertisement, &c. So that as to that first Report of Dr. Snape, the Bishop is so far from affirming it in the most material

Cir-

Circumstance, that he has deny'd and renounced as a *Mistake* in Dr. *Snape*.

It was fit therefore, that the Lord Bishop of *Carlisle*, to avoid such Mistakes, should have the wording of his own Testimony; and his Lordship did thus word it in a third Report; *I do know and affirm, that there is such a Person in the World, who averr'd to me, that he did, with Difficulty, prevail with the Lord Bishop of Bangor to insert those Words in his Sermon before it was published.* This now was no second-hand Report, as was that before *mistaken*, but comes forth immediately in the Bishop's Name. Is this therefore the final Charge in full Form to which I am to answer? No, his Lordship not abiding by these Words, draws up another different Form of Accusation in his printed Letter to the Bishop of *Bangor*, dated July 5, 1717.-----
The Reverend Dr. Kennett, Dean of Peterborough, is the Man I mention, from whom alone I had the Information of your Lordship's applying to him for Advice before the publishing of your Sermon, and your agreeing to the Counsel he gave, in the Manner and Form wherein I have already specified it. But was there any Thing in the double Manner and Form before

fore specified, of the Bishop of Bangor's applying to me for Advice, and so readily agreeing to the Counsel I gave? So far from it, that I had before seem'd to offer and to obtrude such Advice, to which the Bishop was so unwilling to agree, that I did *with Difficulty prevail* with him to insert other Words. Nor is the Coherence better in the second Particular relating to the *Preservative*: In the Advertisement of his Lordship's, it is, *The same Person averr'd to me, that he had formerly us'd the like Endeavours, but in vain, to persuade him [the Bishop of Bangor] to insert them [the Words Absolutely, Properly, &c.] in some Paragraphs of his Preservative, where he thought they might be of equal Service.* But in the printed Letter it is implied, that the Persuasions were *not in vain*, being *never more solicitous for any Thing in my whole Life, than I was for the inserting of these in some Parts of that Discourse which visibly wanted them.* Besides, there is some Language used in the reciting of my pretended Words, that never came within my Lips or Thoughts in that Sense; and that is, that *I assur'd the Bishop of Carlisle, that his Lordship [the Bishop of Bangor] was indebted to me for those Fastnesses.*

nesses. I cannot tell whether ever I heard the Word *Fastnesses* in that Sense of Limitations and Restrictions in Writing: But, sure I am, I never used it in that Sense, nor could have well understood it in any other Sense, than as a Sort of military Term for safe Places of difficult Access.

I was looking in the three first Reports for the Mention of *Time* and *Place* when and where I had told such a Story; for *these* are Circumstances seldom omitted in any Accusation. If those Circumstances were not needful in a first Report; yet, upon a second, or a third, that Omission might have been supplied, or at least in the Bishop's private Letters to me, his Lordship shou'd have charg'd me *home*, (especially when I had denied the Fact) with the very Day at least, and the very *Place* wherein I had so informed his Lordship. Had those Particulars of *Time* and *Place* been revealed to me, I believe I could have made out the ill Coherence, and, perhaps, the Inconsistency of them, according to the Benefit allowed to every accused Party. There is, indeed, in the fourth Charge, the printed Letter, p. 19. an Intimation of *the Place of our Conference, in my Study*; but still,
no

no *Time* being mentioned, I am not able to guess at it: I can only declare, that, to the best of my Remembrance, the Lord Bishop of *Carlisle* was never in my Study with me alone, without some other Company, for several Months last past. It might be rather in Company than Alone; for the Bishop is pleased to say, It was *not intrusted with him* as a Secret. Letter, p. 15. Had there been any Thing so *intrusted*, the Nature of the Thing, and the Dignity of another Person concern'd in it, would have made it a very important *Secret*; and I could not possibly *intrust* it without Intreaties and Injunctions of keeping *Silence*. My Reputation, my Interest, my common Sense, would lead me to have beg'd his Lordship to say Nothing of it. Yet his Lordship is pleas'd to say, that *He had not much conceal'd my Name*; that is, resolving to make use of it, he was bound to insist upon it: Otherwise his Lordship did *conceal my Name* from those who were most concern'd to know it: He did *conceal* it from *My self* till it was too late to call in his Words to *others*; he did *conceal* it from Dr. *Hutchinson*, who, in the Presence of Mr. *Checkely*, guess'd at *another Name*: And he was pleas'd to conceal it from the Bishop of *Bangor*, who had
most

most Right to know it, and to be put upon his Guard, whether the Thing were true or false. And, I dare say, his Lordship did *conceal* it from all Mankind till about the 29th of *June*, when it became necessary to name a Man. And yet now, at last, his Lordship is pleas'd to think, that it was so little a Secret, that I was rather fond of proclaiming it. *The former Part of his Story was told with such an Air of Complacency, Satisfaction, and Comfort, that I could look upon it no otherwise than as a certain Sign of the Pleasure he took on reflecting on his own Happiness, in being thus serviceable to his FRIEND; and I was thereupon the less cautious in reporting what my Friend seem'd desirous to make publick for his own Honour.*

If I had thought it any *Happiness* or *Honour*, I should not have communicated the Thing to the Lord Bishop of *Carlisle*, of all Men living; because he would have thought it a *Misfortune* and *Reproach* to me: And had I told his Lordship any such Secret, he would have been angry at it; and it must have immediately broke off that Friendship and Familiarity, which his Lordship was pleas'd to continue some Time after; and the

the Continuance of them, was a Demonstration, that I had never inform'd his Lordship of any Thing so disagreeable and offensive to him. But certainly if I had *seem'd desirous to make it publick*, I must have mention'd it to some other Prelate or Divine; I must have let it fall to my very worthy Neighbour of the Bishop of *Carlisle's* Acquaintance; I must have given Hints of it in some of the too many Letters to my Friends in the Country. But I dare put it upon this Issue, that no mortal Man will say, with any Proof, that I ever, in Discourse or Writing, have asserted or insinuated any such Thing, as that I assisted or advis'd the Bishop of *Bangor* in amending or altering any one Word in his late *Sermon* before the King, his *Preservative*, or any other Writing whatsoever.

To conclude: If his Lordship's Authority were never so great, and mine were nothing; if his Lordship's Assertions, not agreeable to each other, must be believ'd, and my repeated and uniform Asseverations to the contrary, can have no Credit; I have one more Appeal to make (which I am not willing should be made without his Lordship's Consent)

sent) and that is to his Lordship's own private Letters to me, especially that of his first imparting the Secret to me, dated, *June* the 29th. Wherein his Lordship hath acknowledged, that he was *provok'd to say it*; that it was a *Transport of extraordinary Indignation* in him that when he *had blabb'd it out*, it was *possible for an honest Man not to abide by it*; that he has a *Quarrel with himself for his Rashness in bringing me*, without *my Privy*, into *the same Scrape with himself*; using some other Expressions that did not affirm, but strongly hope and suppose, that I must be the Man; in some Perplexity and Confusion of Mind.

I have made the best Apology I can for his Lordship in this whole Matter, resolving it into his *Forgetfulness* upon Variety of Company, and Multiplicity of Business: If his Lordship will not accept of this Apology, I do heartily wish he may be able to make a better. For I have long had a great Esteem for his Lordship, and must ever have a Tenderness and Respect for him. And I have neither said or done any Thing to detract from his Lordship's Reputation, but so far
as

as was absolutely necessary to vindicate and maintain my own Integrity.

WHITE KENNETT.

A true Copy of the first Letter of Dr. Kennett, Dean of Peterborough, to the Lord Bishop of Carlisle. N^o. 3.

My Lord,

“ **B**Y your Lordship’s of *June 29*, I
 “ am surpriz’d to the last Degree
 “ that your Lordship should suppose me to
 “ be that Person, who advis’d my Lord of
 “ *Bangor* upon my reading of his Sermon, to
 “ insert such Words as *Absolutely*, &c. Your
 “ Lordship’s mistaking your Man must arise
 “ from the Variety of Company, and Mul-
 “ tiplicity of Business, wherein your Lord-
 “ ship is engag’d, and may well occasion a
 “ Failure of Memory, in some particular
 “ Names and Things. In Truth, my Lord,
 “ I never said or thought, or could possibly
 “ insinuate any such Story, false in it self,
 “ and never within my Lips or Heart. I
 “ had no manner of Correspondence with
 “ the Bishop of *Bangor*, about the preaching
 “ or publishing his late Sermon: I never
 “ saw

Q

“ saw or heard any one Paragraph in it, be-
“ fore it came out of the Press; I could not
“ possibly have the Honour to prevail with
“ his Lordship, to insert or alter any one
“ Word in it. I am as sure as of my own
“ Breathing, that I never did directly or in-
“ directly, lead your Lordship into any such
“ Imagination. And if any other Person
“ hath made use of my Name, in such Dis-
“ course with your Lordship, he did me great
“ Injustice. I always believ’d, and upon
“ Occasion affirm’d the Contrary, that it was
“ my Opinion, that the Lord Bishop of *Ban-*
“ *gor* had acted wholly in that Matter, ac-
“ cording to his own Judgment, without the
“ Assistance or Advice of any other Per-
“ son.

“ I must therefore beg your Lordship to
“ recollect your self, and not fix an Imputa-
“ tion upon me, that is wholly groundless
“ and wrong. I always convers’d with your
“ Lordship with *great Sincerity*, I never im-
“ pos’d a false Thing upon you; nor would I
“ now for any Hope or Fear in the World
“ deny the Saying of any Thing I had once
“ said. Had I told such a Tale, I would
“ have own’d the telling of it, and have
“ taken

“ taken the Shame justly to my self. But
“ I never affirm’d, I never suggested to your
“ Lordship or any mortal Man, that the late
“ Sermon of the Bishop of *Bangor*, was
“ preach’d with my Knowledge, or submit-
“ ted to my Correction. I knew nothing of
“ it, I had no manner of Concern in it, nor
“ could I have the Vanity to intimate any
“ such Thing.

“ And therefore if your Lordship, upon
“ any Mistake in Memory, or any Misinfor-
“ mation, has reported me to be the Man,
“ I do beseech your Lordship, I do insist up-
“ on it, that your Lordship would not suffer
“ that Mistake to be impos’d upon the
“ World. For I must do my self the Justice
“ to declare in the most solemn Manner,
“ that whoever was the Author or Relator
“ of such a Story, I was not: And before
“ your Lordship’s Letter, by this last Post, I
“ never heard or dream’d of the least Sylla-
“ ble of it.

“ I believe I could tell how your Lordship
“ was drawn into such a Mistake; but there
“ is no need at present, to say more than
“ what I must have leave to say, that your
“ Lordship is mistaken if you conceive

“ me to be the Person, who told any such
“ Thing.”

I am,

(My good Lord)

Your Lordship's very faithful

Humble Friend and Servant,

WHITE KENNETT.

A true Copy of a second Letter of Dr. Kennett, Dean of Peterborough, to the Bishop of Carlisle. N^o. 4.

My good Lord,

“ **I** Am heartily sorry to see the publick
“ Papers taken up with such Advertise-
“ ments of personal Altercation. I do not
“ question but your Lordship has acted with
“ Sincerity in it; some Body no doubt has
“ told your Lordship, that Dr. Kennett had
“ done so and so. This your Lordship be-
“ liev'd, and was possibly confirm'd in it,
“ by my talking with due Respect of the
“ Bishop of Bangor, and my labouring to
“ soften the harsher Sense that was generally
“ put upon his Lordship's late Sermon. I
“ presume your Lordship forgot the Person
“ from

“ from whom you first had this Notion;
 “ ’till at last, you began to conclude you
 “ heard me speak it my self.

“ But upon all christian Faith, and moral
 “ Honesty, as I assur’d your Lordship in my
 “ last, I made no such Report, or Suggesti-
 “ on to your Lordship, in any Conversation
 “ whatsoever. Had the Fact itself been true,
 “ that the Bishop of *Bangor* had advised
 “ with me about the preaching or publish-
 “ ing that Sermon, and that I recommended
 “ the inserting some Words in it; that would
 “ have been a Secret, that for several Reasons,
 “ should never have come out of my Lips.
 “ But there was no such Fact, nor any Thing
 “ like it; nor could I be possibly under
 “ any Temptation of inventing such a Story,
 “ and imposing it upon your Lordship, whom
 “ I had never deceiv’d in my whole Life.
 “ Had I spoke of any such Thing to your
 “ Lordship, I should have hinted as much to his
 “ Grace of *Canterbury*, or the Lord Bishop
 “ of *Lincoln*, or some other Friend. But as
 “ I have already appeal’d to them, I dare
 “ say, there is no Man in the World can
 “ support your Lordship in such an Imaginati-
 “ on. Nay, had your Lordship believ’d it

“ your self, before I came out of Town in the
“ Middle of *June*, I presume your Lordship
“ would have taken Notice of it to me, that
“ I might have undeceiv’d your Lordship in
“ it, or your Lordship would at least have
“ mention’d it, in the first Letter I had the
“ Favour to receive from you since my
“ coming down, dated *June* 25, or in your
“ second, dated *June* 27, and then I could
“ have prevented your Lordship’s running
“ into any further Mistake. But, indeed,
“ my Lord, I knew nothing in the World of
“ your conceiving such a wrong Thing of me,
“ ’till three Advertisements were publish’d,
“ and even then I should have little thought
“ my self any Way concern’d in them, if your
“ Lordship, by the same Post, had not
“ sent me your Opinion, that I must needs
“ be the Person who informed your Lordship
“ of that Matter. I received your Letter
“ late on *Sunday* Night, *June* 30, with the
“ utmost Surprize upon it; and could not well
“ understand it at first reading. When I per-
“ ceived your Lordship’s Meaning, that you
“ did really apprehend me to be your infor-
“ mer; I did immediately, to the only Friend
“ I had with me, pity your Lordship’s
“ Mistake,

“ Mistake, and declare that I never said or
 “ thought any such Matter. And the next
 “ Morning wrote an Answer, faithful and
 “ exactly true, to which I refer my self. By
 “ your Lordship’s last Advertisement, you
 “ charge the same Person with *averring to*
 “ *your Lordship, that he had formerly us’d the*
 “ *like Endeavours (but in vain) to persuade*
 “ *him (the Lord Bishop of Bangor,) to insert*
 “ *these Words in some Paragraphs of his Pre-*
 “ *servative.* This is a Demonstration that I
 “ could not be that Person: For I never was
 “ made Privy to the Bishop of *Bangor’s* wri-
 “ ting or publishing his *Preservative*, and I
 “ believe I did not see his Lordship for a
 “ Month before or after the Publication, and
 “ never had one Word or Line with his Lord-
 “ ship about that Book, but to thank him,
 “ at some Distance of Time, for a printed
 “ Copy of it. I see now, my Lord, what
 “ our Enemies have been able to do. They
 “ have prejudiced your Lordship against me
 “ as a Friend and Favourite of the Bishop
 “ of *Bangor*, they have told you of my In-
 “ timacy with his Lordship beyond the De-
 “ grees of it. They have made me his
 “ Lordship’s Confident and even Partaker in

“ his Writings. Thus they have suggested
 “ so long, ’till they have referr’d your Lord-
 “ ship to my own Evidence for it, and told
 “ your Lordship, that I had own’d it, and
 “ would stand to it. Your Lordship, under
 “ these Thoughts, talk’d of it, ’till you ve-
 “ rily believ’d, that I my self had inform’d
 “ you of it: When with the most *solemn Appeal*
 “ *to God*, I never utter’d or imagin’d any
 “ such Things.” [Then follows a Passage
 out of a News Letter, and the Conclusion.]

Your Lordship’s, &c.

W H. K E N N E T T.

The true Copy of a third Letter of Dr. Kennett, to the Lord Bishop of Carlisle. N^o. 5.

My good Lord,

“ **I** Receiv’d your Lordship’s of *July* the
 “ 6th; and can only assure your
 “ Lordship, I did not furnish the Bishop of
 “ *Bangor* with any new Matter; and am con-
 “ tent that your Lordship may tell the
 “ World, (as you are pleas’d to signify you
 “ have

“ have done in your printed Address to his
 “ Lordship) that you intended me no Injury,
 “ in reporting what you understand I my self
 “ esteem’d as an Honour.

“ I shall keep only to the Matter of Fact;
 “ that I was not advis’d with by the Bishop
 “ of *Bangor* about his Sermon; and that I
 “ never gave, or offer’d, any Advice or As-
 “ sistance in it.

“ I would sacrifice any Thing to your
 “ Lordship, but my good Conscience and
 “ steady Resolution to abide by the Truth,
 “ in this Question of your Lordship’s rai-
 “ sing, whether I did not tell you of some
 “ such Intrigue; I have honestly answer’d,
 “ *No, positively No*, never in my Life; there
 “ was no such Intrigue; and I never said
 “ there was. I would have express’d it
 “ *to the best of my Knowledge*, and *as far as*
 “ *I can remember*; but that if I had ever
 “ done or said the Thing, I could not but
 “ remember it, and must needs know whe-
 “ ther I had ever any such Thought in my
 “ Heart; I never had any such Thought,
 “ nor could I have any such Words with
 “ your Lordship, nor with any Friend or
 “ Foe whatever.

“ I am enough sensible, that if your Lord-
“ ship will affirm such a Thing, and I deny
“ it ; your Lordship’s Reputation is better
“ than mine, and may it always so be. But
“ tho’ in the Matter of single Authority,
“ your Lordship hath, and ought to have,
“ the Advantage of me : Yet, when some
“ Circumstances are duely weighed, I can-
“ not but hope for the Charity of many
“ good Men on my Side.

“ I. If I had ever said any such Thing, it
“ was more likely to be in Company, and so
“ before Witnesses, than in any private Con-
“ versation. Most, if not all my Discourse
“ with your Lordship concerning the Bishop
“ of *Bangor*’s Sermon, was in the Presence
“ of Friends : The first Opportunity, (as I
“ remember) was in your own Dining-Room,
“ where the Lord Bishop of *Lincoln*, and
“ a Fellow of *Merton* College in *Oxford*,
“ were present. The second Opportunity
“ was at the Bishop of *Lincoln*’s House. And,
“ I believe, a third was in my own Study,
“ with another Friend or two. Now if I
“ dropt any Thing of that Sense, or leading
“ towards that Sense, upon any one of those
“ Occasions of common Conversation, some
“ one

“ one of those worthy Persons will, and
 “ ought to give Evidence against me.

“ II. During this Controversy, I have kept
 “ a Correspondence with several old Friends,
 “ and Men of Letters, in the Country, writing,
 “ with Freedom, of the Noise and
 “ Passions raised in the Town about that
 “ Sermon of the Kingdom of Christ;
 “ and if in any one of those Letters I have
 “ hinted any such Thing, as my Advising
 “ the Bishop, or Correcting his Papers, I desire,
 “ and challenge every one of my Correspondents
 “ to inform your Lordship of
 “ any such Expression, or Intimation, in any
 “ one of my private Letters whatsoever.

“ III. Had I said this in private, and to
 “ your Lordship alone, as it is not likely
 “ your Lordship would have then betray'd a
 “ Secret; so I could not possibly commit
 “ any such Secret to your Lordship because
 “ I had no Knowledge, no Imagination of
 “ it. Had I been Master of any such Secret,
 “ I had a Breast to contain it; or, had
 “ I been so foolish as to let it go, I must
 “ have adjur'd your Lordship to Silence; and
 “ your Lordship wou'd have readily promis'd
 “ never to speak of it: But, of my requiring
 “ Secrecy,

“ Secrecy, or of your Lordship’s promising not
“ to expose me, I dare say, your Lordship remem-
“ bers not any one Sign or Token whatsoever.

“ IV. Had I communicated any such Mat-
“ ter to your Lordship, I should not have
“ been altogether on the Reserve in talking
“ to other Prelates: I should have let fall the
“ same Thing, or some Innuendo’s of it, to the
“ Lord Archbishop of *Canterbury*, the Bishops
“ of *Norwich, Gloucester, Lincoln, Oxford*;
“ for I talk’d, more or less, of that Subject
“ with every one of them; and I may have
“ the Honour to call upon his *Grace*, and
“ their *Lordships*, to declare, whether I ever
“ rais’d the least Appearance of any such Story,
“ before any one of them. I appeal in like
“ Manner to Dr. *Bradford*, Dr. *Waugh*, Mr.
“ *Baker*, and other City Divines, with whom I
“ us’d to converse with great Freedom, whe-
“ ther I ever cast the least Shadow of such a
“ Thing.

“ V. Had I ever related such a singular Story
“ to your Lordship, you would have put me in
“ Mind of it in some Discourse, while we were
“ together in Town, or in some early Letter
“ to me at this Distance of above sixty Miles
“ from *London*. But indeed, my Lord, while
“ in

“ in Town, you never once hinted to me,
“ that I had let fall any such Thing: And,
“ after my coming down to *Peterborough*, I
“ had, favourably, two Letters from your
“ Lordship, (after the publishing of Dr. *Snape's*
“ second Letter, nay, after the Advertisement
“ begun) without a Syllable of that Matter
“ in them. It was your Lordship's third
“ Letter, of *June* the 29th, that brought
“ me the first Token of your Lordship's
“ suspecting any Thing of that Kind.

“ The Occasion of your Lordship's Mis-
“ take, must be, that some Person told you
“ an idle Story to that Effect, and made Use
“ of my Name at the End of it; implying,
“ that I was very intimate with the Lord
“ Bishop of *Bangor*, and the most likely
“ Man to be in such a Combination. This
“ Conjecture was receiv'd by your Lordship
“ as the more probable, because you had
“ heard me inclining always to mitigate the
“ terrible Offence taken at the Bishop's Ser-
“ mon; and declaring, that the Word *Ab-*
“ *solutely* did help to obviate the main Ob-
“ jections; and professing my Opinion of
“ some of his Lordship's Opponents, that
“ they did not treat his Lordship decently,
“ nor seem to write with a christian Spirit.
“ So

“ So that I doubted that it had more of po-
“ litical Fashion, than of true Regard to
“ the Church, or the Gospel. Upon this, I
“ presume, your Lordship began to think
“ me too well affected to the Bishop of *Ban-*
“ *gor*, and that I would esteem it an Ho-
“ nour (as your Lordship now writes) to be
“ thought an Adviser and Corrector of that
“ Sermon. And so your Lordship, without
“ meaning me any great Injury, went away
“ with the imperfect Notion, that by what
“ you had heard by others, and from my
“ self, I might well enough be the Man to
“ whom the Lord Bishop of *Bangor* had
“ committed the Perusal of his Notes, and
“ the Amendment of some Paragraphs in
“ them. But, my Lord, as I never assum’d
“ that Honour; so I can by no Means ac-
“ cept of it.

“ Your Lordship was under these amusing
“ Thoughts when Dr. *Hutchinson* came to
“ wait upon you, and in the Integrity of
“ your Lordship’s Heart you might let fall
“ what you had so imperfectly conceived. I
“ presume Dr. *Hutchinson* had not your
“ Lordship’s Leave to tell that Story to any
“ writing Adversary of the Bishop of *Bangor*,
“ but

“ but how worthy a Divine soever, he did
“ go away and give an immediate Account
“ of it to Dr. *Snape*, who was very prudent
“ in suspending his Belief of that first Ac-
“ count. And therefore to gain a Confirma-
“ tion of it, the same Dr. *Hutchinson* came
“ to your Lordship a second Time to get
“ out the same Story, and then in a like ex-
“ traordinary Manner the said Doctor went a-
“ gain to Dr. *Snape*, (whether by your Lord-
“ ship’s Leave, or not, I cannot tell) and
“ did again assure him he had heard the
“ same worthy Prelate a second Time de-
“ clare that Matter to be true, and that he
“ would justify it to all the World. Upon
“ this Dr. *Snape* drew up that Passage in his
“ second Letter, and (as I understand it)
“ waited on your Lordship, read the Passage
“ to you, and was allow’d by your Lordship
“ to publish it with an Assurance that you
“ would stand to it. That Allowance and
“ Assurance given by your Lordship might again
“ proceed, not only from the Unwillingness
“ to recede (without the utmost Conviction)
“ from what you had once affirm’d; but also
“ from a Sense of your own Innocence, that
“ you had not invented such a Story, and
“ some

“ some Body or other must needs have told
“ you of it. And yet who, or when, or
“ literally what, could not well be so punc-
“ tually asserted, and therefore your Lord-
“ ship, upon recollecting, did rather believe
“ that such a Caution was given to the
“ Bishop, not before it was preached, but
“ before it was publish’d.

“ In this Hurry of Thought, and Confusi-
“ on of Hearing and Talking much, your
“ Lordship went forward in your Surmise
“ of my being your Informant; and before
“ your Lordship had Time to consult me in
“ it, you suffer’d it to be so thought, and so
“ reported about Town, before I knew that
“ your Lordship lay under any Suspicion of
“ me. And yet in all these Steps, I can al-
“ low for your Lordship’s Sincerity, in not in-
“ venting such a Story, and in not meaning any
“ great Injury to me, by supposing in some
“ Amusement that I had told it to you. Yet
“ had your Lordship ask’d me any Question
“ about what you thus imagin’d, and taken a
“ little Respite for my Answer, the Matter
“ would have clear’d up without appealing to
“ an ill-natur’d World. But I take it, my Lord,
“ that some Persons push’d on your Lord-
“ ship

“ ship to name me for that Confident and
 “ Assistant of the Bishop of *Bangor*: And so
 “ the Rumour spread, and the common
 “ News Letters had it before I thought of
 “ publishing my first Letter to your Lord-
 “ ship, which then became necessary towards
 “ stopping the general Report in this ne-
 “ cessary Defence of the Truth; I have
 “ written to your Lordship, and to other
 “ Prelates, with all the Simplicity of Thoughts
 “ and Words natural to an innocent Man, in
 “ the Fullness of my own Heart, without
 “ consulting any other Person, being sure of
 “ my own Integrity, and again, and again,
 “ appealing to God for it.

Peterb. Your Lordship's Faithful and
July 9, 1717. Sincere Humble Servant,

W H. K E N N E T T.

A true Copy of the last Letter of Dr. Kennett,
to the Lord Bishop of Carlisle. N^o. 6.

“ **M**AY God of his Mercy endue me
 “ with Patience, my Lord, and
 “ enable me to keep my Temper, while I

R

“ write

“ write this once more to your Lordship. I ne-
“ ver saw your Lordship’s printed *Letter to the*
“ *Bishop of Bangor*, said to be publish’d on
“ *Monday* last; but I find somewhat very
“ *Scandalous* recited out of it, and inserted
“ in the *Evening Post* of *Tuesday*, *July* the 9th.
“ Your Lordship is made there to tell the
“ *Bishop of Bangor*, that you had not *much*
“ *conceal’d my Name*, being no way conscious,
“ *that what you had reported from me was in-*
“ *trusted with you as a Secret*. True, my
“ Lord, you did not much *conceal* my Name
“ from others, but you did conceal it from
“ the *Bishop of Bangor* and from *my self*;
“ you might as well have *immediately* de-
“ clar’d it to the Bishop, or at least, have
“ told *me* of it by Word or Letter, Time
“ enough to get Satisfaction in it. Your
“ Lordship is pleas’d to say, it was not in-
“ trusted with *you as a Secret*; but had such
“ a Thing been ever *intrusted* by me, the
“ Nature of the Thing would have made it
“ a very *great Secret*: And who would suspect
“ that your Lordship should take the Liberty
“ of divulging it without my Leave, when
“ the Report of it would so much affect
“ another Bishop’s Reputation, as well as
“ your

“ your own Discretion ? To say nothing of
“ betraying a Friend in it : What a Delive-
“ rance is it, that I had no such *Secret* to
“ commit to your Lordship ?

“ Your Lordship is made to say, that upon
“ *my being at some Distance from the Town, you*
“ *thought so much Respect was due to my Person*
“ *and Character, as to give me Notice, by Letter,*
“ *of what was transacting here, before you pub-*
“ *lish'd my Name in Print.* I believe I was in
“ Town, and very near your Lordship, when
“ you convers'd once and twice with Dr. *Hut-*
“ *chinson* ; and a Word to me might have sav'd
“ my *Name* and your Lordship's *Honour*. I be-
“ lieve that even Dr. *Snape's* second Letter was
“ publish'd before I came to *Peterborough,*
“ and your Lordship might have dropt a
“ Word to me, that I must vouch for a
“ certain Passage in it. In Truth, my Lord,
“ I cannot see that you were then agreed
“ upon your *Voucher* ; had you *then* fix'd
“ upon *me*, you must in all Justice and
“ Prudence have told me of it. Who would
“ imagine that in a Case of such Impor-
“ tance, your Lordship should give me no
“ Manner of Notice, that you would use my
“ Name, 'till you had us'd it, and tost it into
“ the common Papers ?

“ When your Lordship at *this Distance* did
 “ give me Notice in a *third* Letter, (con-
 “ cealing it in *two* former Letters) did your
 “ Lordship then or since give me the *same*
 “ Notice, that is here so formally inserted,
 “ different from your private Letters to me?
 “ Did your Lordship send me any Copy of
 “ the Story to be thus told, to know how
 “ much I could avouch or disclaim? Is this
 “ the *Respect due to his Person and Character*
 “ to draw up such a Charge against a christi-
 “ an Divine, and print it at large, without
 “ suffering him to have a Sight of it? I
 “ could not have done so by your Lordship,
 “ I could rather submit to have my *Right*
 “ *Hand* cut off with this *Pen* in it.

“ My Discourfing with your Lordship on
 “ the *Report of the Lower House of Con-*
 “ *vocation*, I do acknowledge to be true
 “ in Substance, not in Words: And I did
 “ say, that the *Bishop of Bangor's Sermon*, in
 “ the mighty Heat and Noise about, was very
 “ much, I hop'd, *misunderstood* and *misrepre-*
 “ *sented*, or to that Effect. I would acknow-
 “ ledge *more*, if more were true. But as to
 “ what your Lordship adds, that *after some*
 “ *little talk about the Words now under debate,*

“ I

“ I assur’d you, with a smiling and pleas’d
 “ Countenance, that the Bishop of Bangor was
 “ indebted to me for those Fastnesses, for that I
 “ had prevail’d with him to insert them: I
 “ said nothing of those Words, nor any Thing
 “ like them. To be indebted for Fastnesses in
 “ writing could be no Phrase of mine, nor
 “ had I any Thought that could be possibly
 “ exprest in that Manner.

“ To what End or Purpose could I say
 “ any Thing of a Tendency that Way?
 “ Was it to *impose* upon your Lordship? I
 “ should have scorn’d it, had your Lordship
 “ been so easily impos’d upon. Was it to
 “ *divert* your Lordship, when Nothing could
 “ more offend you, or put me more out of
 “ Favour? Was it the *Vanity* of assuming
 “ to my self any Honour, when I knew it
 “ to be the Way of *exposing* my self to the
 “ last Degree? Pray, my Lord, is it likely,
 “ is it *possible*, I could say any such Thing?
 “ Would your Lordship have heard it with
 “ any Patience? Would you not have reprov’d
 “ me for it? Should I not have heard of it a-
 “ gain at every Turn? Would you not have told
 “ it to Brethren, as being *not conscious* it
 “ was intrusted with you as a Secret? Would

“ not your Lordship have given some little
“ Intimation of it to the Bishop of *Bangor*,
“ as a Thing highly concerning his Lordship
“ and your whole Order? Must it not have
“ presently broke off our Friendship and
“ Correspondence? Especially if I had told
“ another Tale as disagreeable to your Lord-
“ ship as the former, that I *was advis'd with*
“ *before the Publishing of the Bishop of Ban-*
“ *gor's Preservative, and that I was never*
“ *more sollicitous for any Thing in my whole Life,*
“ *than I was for inserting these [Fastnesses]*
“ *in some Parts of that Discourse which visibly*
“ wanted them. Here again, I am an utter
“ Stranger to the *Language*, and to the *Thing*
“ signified by it. I never read a Line of the
“ *Preservative*, 'till it was publish'd from
“ the Press, and I never saw the *Bishop* for,
“ I believe, a Month at least before or after
“ the Publication. I had, in a very respect-
“ ful Tendernefs, excus'd your Lordship upon
“ *forgetting* your self; and I would not now
“ say, you have need of a good *Memory*.

“ Your Lordship has indeed at the End
“ of the Story qualified it a little by these
“ Words, *to the best of your Remembrance,*
“ *and the strickest Recollection you can make.*

“ But

“ But if *this* can save your Lordship’s Cre-
“ dit, it was not to save the Reputation of
“ your Friend. I have acknowledg’d, and
“ would still believe, that such a strange
“ Story could never be your Lordship’s own
“ *Invention*; but to hear it told by God
“ knows whom, and to whisper it to *one*, and
“ speak it out to *others*, and yet to say no-
“ thing to *either* of the *two* Parties concern’d
“ in it: Oh! this, my Lord, is — what
“ should not be. I know indeed, that with
“ the common Vulgar, they take up a Story
“ at the second or third Hand, and deal it
“ out again ’till they believe it, and have the
“ Confidence to say they can tell their *Au-*
“ *thor*, and if pinch’d upon it, ten to one
“ they name the *wrong Man*. Nay, to con-
“ fess my own Weakness, (for I am but a
“ Man of the inferiour Order) I have been
“ told a *Narration*, and have been telling it
“ to others, ’till I fancied I had it from such
“ a Person, and could be almost *positive* in
“ it; when I have afterwards found my self
“ *mistaken*; and I have thank’d God that his
“ Grace, and the Reason he endued me with,
“ had restrain’d me from being drawn into a
“ Snare, and that I had not expos’d my self

“ and my Friend by hastily proclaiming the
“ *Name* I was *mistaken* in.

“ Your *Postscript*, my Lord, in the same
“ Paper, about receiving a *second* Letter from

“ Dr. Kennett, should have induc'd your Lord-
“ ship to acknowledge, that you had receiv'd

“ my *first* Letter before the Publication of
“ your *infamous* Charge upon me; and yet

“ went on to *assert* what I had solemnly *de-*
“ *ny'd*, without taking any Notice of my *De-*

“ *nial*. It would have been fairer if you had
“ recited nothing of that *second* Letter, or

“ had given a Transcript of the whole, as it
“ was printed a Day or two after. You are

“ pleas'd to call it a *friendly Expedient*; I
“ meant it *friendly*, and I dare still appeal

“ to the cooler Part of Mankind, whether
“ what I have said in my Letters of your Lord-

“ ship's *sincere Forgetfulness*, be not a *better Ex-*
“ *pedient*, I mean a *truer Apology*, than any

“ your Lordship has yet made for your self.
“ As to the *Share* your Lordship gives me

“ in the *Claim of Right to Mistakes in Me-*
“ *mory*, I accept of it; I am too often guilty

“ of *Mistakes*, and beg no greater Mercy
“ than to be thought *sincere* in 'em: And

“ therefore when, sooner or later, I am con-
“ scious

“ scious of ’em, I freely confefs ’em. But,
“ my Lord, in the Matter now before us, as
“ the Truth does not depend upon *my Me-*
“ *mory* good or bad ; it is not only my *no*
“ *Way* remembering the Thing, but my *never*
“ *once* imagining any fuch Thing, my *never*
“ *bearing* the leaft of it, ’till your Lordship,
“ too late, imparted to me your own Ap-
“ prehenfion of it, and that in Words
“ very *different* from thofe in your Lordship’s
“ printed *Letter to the Bishop of Bangor*. So
“ that it is not my *Memory*, it is my *Know-*
“ *ledge*, my firmeft *Persuafion*, my full *Con-*
“ *viction*, that I never did fay, I never could
“ fay, what your Lordship, *to the beft of your*
“ *Remembrance*, hath accus’d me of to the
“ whole World. An Injury that I would
“ never retaliate, were it to the meaneft Cu-
“ rate in this Country.

“ Your Lordship does well to look about
“ and call in Evidence againft the *Defendant*.
“ But I am fatisfied there can be no Evidence
“ on your Lordship’s Side. As to ———
“ ——— he is a Stranger to me ; but if
“ he be the fame Man I have heard of, I
“ forgive his Custom of *prating*, and I fhall
“ ftill have as much Favour and Affection for
“ him,

“ him, as he had for the present Govern-
“ ment. Your Lordship may have more such
“ Witnesses from *Child's Coffee-house*, or other
“ privileged Places. His Testimony however
“ is, I think, sufficiently set aside, by what
“ your Lordship must have read, before your
“ printing that Letter to me, the contrary
“ Testimony given by Mr. *Timothy Child*,
“ whom I have always taken for a sober
“ honest Man. And having here not to do
“ with a *Superiour*, I must say that the Story
“ of Mr. — — is but Falshood and Non-
“ sense from the Beginning to the End of it.
“ He begins with the Ceremony of my *wait-*
“ *ing on the Bishop of Bangor, and over a Dish*
“ *of Tea telling his Lordship, &c.* When I
“ verily believe (I appeal to the Bishop and
“ his Family) I never, for these last seven
“ Years, drank so much as *one Dish of Tea*,
“ nor any other Liquor that I know of, with
“ his Lordship. He makes me end the Con-
“ ference thus; *But, my Lord, why should I*
“ *say any Thing of that* [making a Noise, and
“ giving Offence] *to your Lordship? For I am*
“ *sure, if it pleases your Lordship, it must please*
“ *every Body.* A Speech not fit to be made
“ by such a Common Council Man himself,
“ and

“ and of which, I protest I never made one
 “ Word for him.

“ There is one Thing more, my Lord,
 “ that I must take Notice of : *i. e.* that in the
 “ same *Evening Post* (for I have no better
 “ Authority) there is a *Letter of the Lord*
 “ *Bishop of Carlisle, to Dr. Kennett, Dean of*
 “ *Peterborough* ; this, whatever your Lord-
 “ ship meant, will lead the World into a Be-
 “ lief, that your Lordship first *sent* me such
 “ a Letter, and now give a true *Copy* printed,
 “ that I may compare it with the *Original*
 “ in my own Hands. So I doubt, with your
 “ Lordship, I publish'd no Letter but what
 “ I had actually sent to you, and what I dare
 “ say, your Lordship had actually receiv'd,
 “ before my being forc'd to print it in my own
 “ Vindication. But as to that *printed Letter*
 “ of your Lordship, I had never any such Let-
 “ ter under your Lordship's Hand, and I pre-
 “ sume your Lordship wrote it only for the
 “ Press. *This* again is not what your Lord-
 “ ship calls, *Answering me in my own Way.*

“ There is one serious Memento given by
 “ your Lordship, that we are *both* growing
 “ *old*, and I would add to it, that we must
 “ *both* think the more of *Death*, and a *Day*
 “ of

“ of Judgment ; in *that* Day I hope your
 “ Lordship will have Pardon for any Defect
 “ in *Memory* ; but I can never hope to be
 “ pardon’d for any notorious Defect in *com-*
 “ *mon Honesty.*

“ But to take my leave : If ever I deserv’d
 “ the Character your Lordship lately meant
 “ of me, the being a *Man of christian Cou-*
 “ *rage and Integrity*, I do deserve it in this Dis-
 “ pute between us ; I never began it, or
 “ inflam’d it, or have done any Thing unjust
 “ or dishonourable in it : If I have err’d it
 “ has been on the Right, and by giving
 “ your Lordship the Benefit of *Forgetfulness*,
 “ in what others will impute to another Cause.
 “ I am the *injur’d Person*, extremely *abus’d*,
 “ most shamefully *misrepresented*, *slander’d*
 “ and *insulted* ; and yet, by God’s Grace, I
 “ will hold fast my *Integrity*, and have the
 “ *Christian Courage* in this Cause, and the
 “ Defence of it, to *fear no Man.*”

Your Lordship’s Injur’d Friend, &c.

Peterb. July

13, 1717.

W H. K E N N E T T.

A Copy of a Letter to a Friend. N^o. 7.

Dear Sir,

“**Y**OU think me wholly taken up with
“ removing the Load, that has been
“ thrown upon me by the Northern Prelate.
“ And, indeed, as Reputation to an honest
“ Mind is dearer than either Goods, or Life
“ itself, I am under a great Concern and
“ Trouble, to find myself rudely charg’d with
“ the basest Thing in the World, with a
“ Complication of Wickedness and Folly,
“ the *Making of a Lye*; to vilify one Bishop,
“ and to delude another, (both my Friends) to
“ no Purpose but to incense them both against
“ me : For such alone could be the End of
“ my telling a false Story of my secret Ser-
“ vice to the Bishop of *Bangor*, to one who
“ hated to hear of any such Thing. I be-
“ lieve no Man had ever an Accusation form’d
“ against him, so void of the Shadow of
“ Truth, *i. e.* so impossible in its own Na-
“ ture to be true : Yet Men will believe
“ what they are *given up to believe*. I can
“ only protest my own Innocence, and offer
“ the strongest Presumptions of it, when no
“ better

“ better Proofs can be given of a Negative
“ not to be proved. And I hope, I have
“ done this in several Papers sufficient to
“ convince any Man, who is not resolv’d
“ (right or wrong) to believe ill of me be-
“ cause I am not of his Side.

“ But however sollicitous I am for a good
“ Name, and that chiefly to continue capable of
“ doing Good; yet I am not so anxious about
“ it, as to neglect my other necessary Business,
“ or to intermit my usual Course of Studies.
“ Only in regard to the latter, I do indeed
“ often find my Thoughts interrupted, by
“ applying what I read to my own Case, so
“ far as to break the Thread of my Author,
“ and run away into my dear Experience of
“ the like Matters.

“ For Example; I have now before me a
“ diverting Book, *The Life and Death of Sir*
“ Thomas Moore, written by a great Grand-
“ son of his own Name, and printed abroad,
“ in 4to, 1642. I have been running it over
“ this Day or two, by such occasional Snatch-
“ es, as the Duties of my Church, and the
“ Avocations of other Business would al-
“ low; but I often stopt short, and thought
“ of my self instead of the Writer and the
“ Subject.

“ Subject. For instance, p. 24, he is ob-
“ serving that one *Brixius*, a rugged German,
“ wrote a Book against the Epigrams of
“ Sir *Tho. Moore*, which he call'd *Antimorus*,
“ in a Stile so passionate and provoking, that
“ *Erasmus* was afraid, least his Friend *Moore*
“ should fall upon him with equal Heat and
“ Passion. And therefore *Erasmus* gravely
“ advis'd him not to let himself loose against
“ that foolish Book; I hear (says he) what
“ learned Men speak of *Brixius* now after he
“ hath written his *Antimore*, which as I hear
“ it not willingly of him, so would I less wil-
“ lingly hear them so speak of you. Wherefore
“ seeing I perceive how hard a Matter it is to
“ temper an Answer to so spiteful a Book, but
“ that you must give some Scope unto your
“ Passions, I deem it best for you not to regard,
“ but wholly to condemn the Matter. Yet this
“ I would not counsel you (my best Friend) to
“ do, if there were any Thing in that malici-
“ ous *Antimore*, which did truly blemish your
“ Fame, so that it were necessary for you to
“ wipe it away, &c.

“ I could not but dwell a little upon this
“ Passage, and indulge a few Thoughts upon
“ it: That a rough Speaker, when he be-
“ comes

“ comes a Reviler of any Man, is the more
 “ grating and provoking to him: That the
 “ Party accus’d vehemently by such a one
 “ must needs be the more exasperated at the
 “ Falseness of the Charge, and the rugged
 “ Wording of it: That an honest Man
 “ therefore can hardly command his Temper
 “ in the Answering such a boisterous Adver-
 “ sary: That it would be better for the in-
 “ nocent Person to say nothing, but let Si-
 “ lence and Contempt rebuke the evil Speak-
 “ er: That this indeed would be the safer
 “ Rule, where a Man’s good Fame and Cre-
 “ dit are not much concern’d; but where they
 “ are, there it becomes necessary to vindi-
 “ cate them from Slander and Calumny un-
 “ deserv’d.

“ I met with another Passage, p. 323,
 “ where I stopt again, and reflected awhile
 “ upon what I thought my own parallel
 “ Case. When Sir *Thomas Moore* was tried
 “ for Treason, the chief Evidence was one
 “ Mr. *Rich*, who swore to a private Com-
 “ munication with Sir *Thomas* in the *Tower*,
 “ and to Words which he never utter’d:
 “ *Against whom now sworn, and forsworn, Sir*
 “ *Thomas began in this wise to speak. If I*
 “ *were*

“ were a Man, my Lords, that did not regard
 “ an Oath, I needed not at this Time in thi^s
 “ Place, as is well known unto every one, to
 “ stand as an accused Person. And if this
 “ Oath, Mr. Rich, which you have taken, be
 “ true, then I pray that I may never see God in
 “ the Face, which I would not say, were it
 “ otherwise, to gain the whole World. Then
 “ did he recite, before all the Court, the whole
 “ Discourse of all their Communication in the
 “ Tower, according as it was truly and sincere-
 “ ly ; adding this, In good Faith, Mr. Rich, I
 “ am more sorry for your Perjury than for
 “ my own Peril ; and know you, that neither
 “ I, or any other, would vouchsafe to commu-
 “ nicate with you in any Matter of Importance.
 “ — Can it therefore seem likely to your Honou-
 “ rable Lordships, that in so weighty a Cause,
 “ I should so unadvisedly overshoot my self,
 “ as to trust Mr. Rich, a Man always reputed
 “ of me of so little Truth and Honesty. — I
 “ refer it to your Judgments, my Lords, whe-
 “ ther this can seem a Thing credible to any of
 “ you. — I have Matter sufficient in my Mind to
 “ convince this slanderous Accusation, so wrong-
 “ fully by this Man surmised and urged against
 “ me. — Sir Thomas alledged many other

“ *Reasons in his own Defence, to the utter*
“ *Discredit of Mr. Rich's foresaid Evidence,*
“ *and for Proof of the Clearness of his own*
“ *Conscience.*

“ After some Pause, I fell into a few short
“ Reflections, how far I thought my self
“ concern'd in this Part of the History. This
“ rash Accuser of Sir *Thomas* had been his
“ old Acquaintance and pretended Friend,
“ and under that Advantage labour'd to be-
“ tray a private Conversation with him: For
“ 'tis said, p. 310. *Mr. Rich pretending to*
“ *talk friendly with Sir Thomas, said thus*
“ *unto him (as it proved after) of set Purpose.*
“ There had indeed been a general Discourse
“ between them, upon the Subject of the King's
“ Supremacy, but not a Word of that parti-
“ cular Matter, which *Mr. Rich* now charg'd
“ upon Sir *Thomas*. Yet, when *Mr. Rich*
“ saw it would please and take, he dress'd up
“ a Story of it, and talk'd it over, 'till for
“ Shame of going backward, he was drawn
“ on to swear it. That it being a single Evi-
“ dence upon private Conversation, the De-
“ fendant could not otherwise refute it, than
“ by a solemn Appeal to God, that there was
“ no Truth in it. Yet he went on to recite
“ the

“ the whole Discourse that had pass’d be-
 “ tween them, and to aver, that there was
 “ not a Syllable of what Mr. *Rich* had now
 “ alledg’d against him. He then question’d
 “ the boasted *Veracity* and *Integrity* of the
 “ Witnesses, and gave him the Character of
 “ such a rash and loose Man, that it was not
 “ likely he should commit such a Secret to
 “ such a Person. He call’d therefore upon
 “ the Judges for their Opinion of the Credi-
 “ bility of it. When Mr. *Rich* offer’d to
 “ produce other Witnesses to support his
 “ single Testimony, they fail’d him, and
 “ could say nothing to the Purpose. And
 “ tho’ it was impossible for Sir *Thomas* to
 “ prove the Negative, yet he urg’d so
 “ many Reasons against the bold Affirmation
 “ of his Adversary, that he brought an *utter*
 “ *Discredit* upon his simple Evidence, and
 “ sufficiently prov’d his own *Conscience* to be
 “ clear, &c.

“ And yet allowing for the Difference be-
 “ tween Treason and Scandal, my Case is a
 “ little harder than that of Sir *Thomas*. For
 “ ’tis plain they had convers’d together in
 “ the *Tower*, and that upon the very Mat-
 “ ter, tho’ not in the Form depose’d: Where-

“ as, the Bishop of *Carlisle* and I had not
“ been in any private Talk in my *Study* (the
“ Place where at last he lays the Scene) I
“ dare say, not from the Time of the Bishop
“ of *Bangor*’s preaching his Sermon, to the
“ Time of the Bishop of *Carlisle*’s giving
“ out, that I assisted his Lordship in it.
“ Again, Sir *Thomas Moore* had in his Heart
“ (as he denied not) what Mr. *Rich* urg’d
“ upon him, of disliking the regal Suprema-
“ cy, tho’ he was too cautious to reveal that
“ Secret of his Heart to such a vain Talker
“ as he thought Mr. *Rich* to be ; but really,
“ in my Case, I never had in my Heart, or
“ in any single Thought of it, any such
“ Matter or Imagination, as that of Advising
“ and Assisting the Bishop of *Bangor* : I ne-
“ ver conceiv’d or fancied any such Thing,
“ nay, I verily believ’d, and often affirm’d the
“ contrary, that all the Bishop had wrote, was
“ his own Judgment, without taking in the
“ Help of any other Person. Add to this, that
“ the Witnesses produc’d by Mr. *Rich*, to cor-
“ roborate his Evidence, were Men of Mo-
“ desty and Honour, and plainly confess’d they
“ could say nothing to it: But the certain
“ Witness pick’d up by the Bishop of *Carlisle*’s
“ Brother,

“ Brother, tho’ magnified by the Bishop as
 “ an *eminent Citizen*, and a *Member of the*
 “ *Common Council*, tells a more romantick
 “ Story than any that had been before related,
 “ and attests it by Name, ————
 “ He begins with what I told his Lordship
 “ *over a Dish of Tea*, when I may be bold
 “ to say, that I have not drank a Dish of
 “ Tea with the Bishop of *Bangor* for these
 “ twelve Months at least. He proceeds to
 “ say, that what I told his Lordship was,
 “ *that his Sermon had made a great Noise*
 “ *about Town*, but I hoped his Lordship would
 “ *put in some necessary Limitations before he*
 “ *publish’d it, that it might not give Offence.*
 “ This is plainly transcribing the Bishop of
 “ *Carlisle’s Account*, when amended to no
 “ Purpose from *before he preach’d it to before*
 “ *he publish’d it* ; and finally, I then said very
 “ smartly indeed, *But, my Lord, why should*
 “ *I say any Thing of that to your Lordship?*
 “ *For I am sure, if it pleases your Lordship,*
 “ *it must please every Body.* Now if I could
 “ be capable of this latter Part of the Speech,
 “ it is no Matter what else I said *more or*
 “ *less.* And yet, if these were my Words, I
 “ could have no Thoughts of amending any

“ Thing that already *pleas'd his Lordship*, and
“ for that good Reason must *please every*
“ *Body*. Can any Mortal believe, that this
“ *was related to Mr. ——— by Mr. Ti-*
“ *mothy Child, and reported to him by the*
“ *Bishop of Bangor himself?* Surely, if Mr.
“ *Child* had not contradicted all this, its own
“ Absurdity would have betrayed the foolish
“ Invention of it.

“ But, I am tiring you with the Case of
“ my own Grievances, as injur'd Persons are
“ wont to do. I heartily wish you may keep
“ better Company, and escape that evil Spirit
“ of Lying and Slandering, that goeth about,
“ and is sent through this Church and Nati-
“ on. Let us serve God, adhere to the King,
“ not forsake the true Interest of the Church
“ of *England*, and be doing all the Good we
“ can.

Your very Affect. Friend,

Peterborough,
July 27, 1717.

WH. KENNETT.

A Copy of another Letter to a Friend. N^o. 8.

S I R,

“ **C**OMING to Town on *Friday* last, I
“ found a Letter of yours that has
“ lain some Time; wherein you desire to
“ know my Opinion, whether, (after all)
“ the Doctrine of the Bishop of *Bangor*’s Ser-
“ mon be not new, and strange, and cer-
“ tainly unknown to former Writers. You
“ are the more apt to think so, because of
“ the general Surprize and Offence given to
“ so many of the Clergy, who may be best
“ presumed to know the Doctrines of the
“ Church, and the several Explications of
“ them. To tell you a Truth, in Confession
“ of my own Ignorance, I was so far from
“ being able to correct the Sermon, that I
“ was too much a Stranger to the Subject of
“ it, and was at first a little touch’d with
“ the common Prejudice against it; I had
“ heard such a Clamour against the *Heresies*,
“ or at least the *Novelties* in it, before it was
“ publish’d, that, upon my Word, when it
“ came out, I was almost afraid to read it;
“ nay, I lent it to my Neighbour, before I
“ had my self perus’d it. I thought there

“ must be something wrong, or very much
“ out of the Way ; and when I could not,
“ at first Reading, find them out, I began to
“ think my own Apprehension very dull,
“ that I could not see what a whole Multi-
“ tude were pointing at, as the plainest
“ Thing in the World. I never had any
“ great Appetite to Speculations and Notions,
“ and so was the less a Judge of them : But
“ when, upon the continual Talk in all Com-
“ pany, and the Breaking out of a Paper-
“ War, I was oblig’d to read it again, and
“ to consider a little more of it, I could
“ still find nothing of any dangerous Impor-
“ tance ; the Words only led me thro’ one
“ connected Argument against *Human Infal-*
“ *libility*, and *Christian Persecution* ; the one
“ a Pretence, the other a Practice, the most
“ contrary to Reason and Revelation, and
“ the Sense and Peace of Mankind : Both
“ of them in the Height of Scandal within
“ the Church of *Rome*, and too apt to creep
“ under some Cover in other Communions.
“ For it has been a common Effect of human
“ Infirmities for Men to be assuming those
“ Powers to themselves which they denied
“ and refuted in others. Upon this Weak-
“ nefs,

“ nefs, some of the reformed Churches, or
 “ rather some of the warmer Members of
 “ ’em, when they had justly renounc’d the
 “ absolute Authority of the Church of *Rome*,
 “ and had sufficiently declaimed against her
 “ Spirit of Persecution, they were no sooner
 “ settled, but they began to think themselves
 “ invested with some such like full Autho-
 “ rity, to ordain Decrees, and to have a Right
 “ of compelling all within their Pale to sub-
 “ mit their Faith and Obedience to them.
 “ And perhaps some Men in Power meant
 “ honestly, that such a Sort of *Kingdom of*
 “ *this World*, was the only Way to what
 “ they thought necessary, an external Unity
 “ and Peace, so called. Upon this secular
 “ Consideration, it was not much to be ex-
 “ pected that the following Ministers, of
 “ any reformed Church, should willingly di-
 “ vest themselves of Powers and Privileges,
 “ asserted by those that went before them,
 “ to which they themselves had as good a
 “ Right, and they might well leave their
 “ Successors to defend it. And especially in
 “ this *Church of England*, wherein there was
 “ the best Oeconomy of Ecclesiastical Order
 “ and Jurisdiction, and too much Occasion
 “ of

“ of restraining the Fancies and Wills of
“ private Men ; here it was the less to be ex-
“ pected, that the Clergy should renounce all
“ temporal Advantages of keeping the People
“ to them, and be content with Powers pure-
“ ly Spiritual, especially when they had their
“ Rights interwoven with the civil Constitu-
“ tion, and, as a Church by Law establish’d,
“ were under the Protection and Favour of
“ the Prince and People ; and all little enough
“ to withstand the Attacks of Popery, and
“ the Attempts of their various Adversaries :
“ Societies, as well as single Men, are never
“ more jealous of losing Ground than while
“ they stand in slippery Places, and the E-
“ nemy is pressing hard upon them.

“ And yet the Claim of Dominion over
“ Conscience, or of a Right to punish Dif-
“ senters with the least temporal Infliction,
“ was never challeng’d by any publick Voice
“ of the Church : And really if it had, the
“ Church had not been yet reformed ; the
“ chief Test of the Reformation was in this
“ Article, That the Holy Scripture was the
“ Rule of Faith, and had a Sufficiency for
“ Salvation, as containing all Things necessa-
“ ry to that Salvation. So that whatsoever
“ is

“ is not read therein, nor may be prov’d
“ thereby, is not to be required of any Man,
“ that it should be believ’d as an Article of
“ Faith, or be thought requisite or necessary to
“ Salvation. So in the last Article of 1562,
“ in the former ten Years before, was this Ex-
“ position, Whatever is not read therein, or
“ may be prov’d thereby (though sometimes it
“ may be admitted by the Faithful, as Pious
“ or Charitable, and conducing to Order and
“ Decency, notwithstanding) is not to be re-
“ quired, &c. where is a plain Distinction be-
“ tween requiring by publick Authority, and
“ admitting out of private Discretion. There
“ be other Limitations of the Authority of the
“ Church in the same Articles, that I think
“ confirm the Sense of the Bishop.

“ It is true, our *eminent Divines*, being
“ most of them intrusted with a Share of
“ Jurisdiction, and naturally bent to enlarge
“ it, were not forward to lessen any supposed
“ Powers of the Church, but rather let
“ them prevail as far as they could prevail:
“ For this seem’d a Civility to their Fathers
“ and Brethren, and it was Quiet and Inte-
“ rest not to offend them. This, I say, ge-
“ nerally made our *English Divines* the more
“ reserv’d

“ reserv’d and tender upon this Point. But
“ yet when they were to speak home against
“ the *Papists*, or when they express’d their
“ own Thoughts without political Regards,
“ they spoke the same Thing with the
“ Bishop of *Bangor*. I dare say, a little Lei-
“ sure and Opportunity of searching Books
“ and Sermons would discover a thousand
“ Confessions of the same Kind, with the
“ main Substance of his Lordship’s Sermon ;
“ and were the Authors now living they
“ would not be so disingenuous as to condemn
“ that in another, which they had done or
“ said, in Effect, themselves. I could recom-
“ mend you to some printed Tracts that I
“ lately dipt into, that may spare you some
“ Labour, and furnish you with Authorities
“ ready laid together. As,

1. “ The Judgment of the late Lord Chief
“ Justice, Sir *Matthew Hale*, of the Nature
“ of true Religion, the Causes of its Cor-
“ ruptions, and the Church’s Calamity, by
“ Mens Additions and Violences, with the
“ desired Cure. In three Discourses, written
“ by himself, at several Times. To which
“ is annexed, the Judgment of Sir *Francis*
“ *Bacon*, Lord *Tenham*, St. *Albans*, and
“ Chan-

“ Chancellor of *England*: And somewhat
“ of Dr. *Isaac Barrow*’s on the same Subject,
“ *London*, 1684. 4to.

2. “ The Judgments of God upon the *Roman*
“ Catholick Church, from its first rigid Laws,
“ for universal Conformity to it, unto its End,
“ with a Prospect of these near approaching
“ Revolutions, *viz.* the Revival of the Pro-
“ testant Profession in an eminent Kingdom,
“ where it was totally suppressed the last End
“ of all Hostilities. The general Mortifi-
“ cation of the Power of the *Roman* Church
“ in all Parts of its Dominions, &c. By
“ *Drue Cressener*, D. D. Dedicated to King
“ *William*, 1689. 4to.

3. “ *Judicium Discretionis*: Or, a just and
“ necessary Apology for the People’s Judgment
“ of private Discretion, exhibited against the
“ arrogant Pretences and imperious Sug-
“ gestions of *Tannerus Valentia*, *Bellarmino*,
“ with other Advocates of the papal Tyran-
“ ny, and tendered to the Consideration of
“ all those who would secure themselves
“ against Antichristian Impostures and De-
“ lusions, *London*, 1667. 8vo. With an Epistle
“ dedicated to all such in the Nations as are
“ true hearted to the Protestant Interest,
“ especially

“ especially those of the Laity. Concluding
 “ thus, — I shall close with that Saying,
 “ wherewith Dr. *Holland* used to take Leave
 “ of his Friends, *Commendo vos Amori Dei*
 “ & odio *Papismi*. I commend you to the
 “ Love of God and the Hatred of Popery.

“ You may forgive my recommending two
 “ other Books, written by Mr. *Richard Baxter*—
 “ *ter*, a Man cast upon the Way of Separation,
 “ but otherwise of great Sagacity and
 “ good Service against the two common
 “ Enemies, the *Infidel*, and the *Papist*.

1. “ Against the Revolt to a foreign Jurisdiction,
 “ which would be to *England* its
 “ Perjury, Church-Ruin, and Slavery, in
 “ two Parts. 1. The History of Mens
 “ Endeavours to introduce it. 2. The
 “ Confutation of all Pretences for it.
 “ To be offered to the next Convocation,
 “ beseeching them to own the Doctrine of
 “ foreign Communion, but to note, with
 “ Renunciation, the Doctrine of foreign Jurisdiction,
 “ and to vindicate the reformed
 “ Church of *England*, from the Guilt and
 “ Suspicion which the *French* and Innovators
 “ injuriously seek to fasten on them. 4to.

“ 2. An

2. " An Answer to Mr. *Dodwel* and Dr. *Sher-*
" *lock* ; Confuting an universal human Church
" Supremacy, Aristocratical, and Monarchial,
" as Church-Tyranny and Popery, and de-
" fending Dr. *Isaac Barrow's* Treatise against
" it, by *Richard Baxter*, London, 1682. 4to.

" If you turn to Page 201, you meet this
" Passage : The true former Church of *England*
" believed not any such Thing as a supream
" human Governour, Monarchial or Aristo-
" cratical under Christ of the whole Church
" on Earth. If any yet doubt of this Sense
" of the Church of *England* in the Days of
" Archbishop *Abbot*, let them read the Wri-
" tings of *Jewel*, *Reynolds*, *Wotton*, *Whitaker*,
" *Hall*, *State*, *Crackenthorp*, *Willet*, *Humfrey*,
" *Sutchliff*, *Bilson*, *Chillingworth*, and other
" such.

" Upon the Mention of Mr. *Chillingworth*,
" I would observe to you, that I have not
" only read an Account of what mov'd the
" Author to turn *Papist*, with his own Con-
" futation of the Arguments that perswaded
" him thereto, printed amongst his additional
" Discourses, licenc'd by Mr. *Needham* at
" *Lambeth*, June 14, 1686, but I have by
" me what is there wanting, a Copy of his
" Letter

“ Letter to Mr. *Gilbert Sheldon*, (afterwards
“ Archbishop of *Canterbury*) upon his first
“ going over to the *Papists*, on the plausible
“ Pretence of finding Infallibility in that
“ Church. After many Expressions of fami-
“ liar Friendship he states his only Motive
“ of Desertion thus, — Let me intreat you to
“ consider most seriously of these two Que-
“ ries. 1. Whether it be not evident from
“ Scripture, and Fathers, and Reason, from
“ the Goodness of God, and the Necessity of
“ Mankind, that there must be some one
“ Church infallible in Matters of Faith?
“ 2. Whether there be any other Society of
“ Men in the World besides the Church of
“ *Rome*, that either can upon good Warrant,
“ or indeed at all Challenge to it self the
“ Privilege of Infallibility in Matters of
“ Faith? — So that 'tis plain, he went
“ over to *Rome* only to step upon the *Rock*
“ of Infallibility, and yet he could find no
“ sure Footing on it, no Foundation of
“ Truth in it. So that being convinc'd, it
“ was nothing but Tyranny and Usurpation;
“ he return'd seriously and devoutly into the
“ Communion of the Church of *England*, and
“ so laid open the Snare he was caught in,
“ that

“ that of all Writers in the World, no one
“ has better prov’d Scripture the only Rule
“ whereby to judge of Controversies, and that
“ no Church, of any one Denomination, is in-
“ fallible. He was indeed so faithful to
“ these Principles, that he run into too much
“ Doubt and Scruple, least he should seem
“ to acknowledge that Authority in the
“ Church of *England*, which he had so just-
“ ly hated in the Church of *Rome*; this led
“ him into a tender Fear, that the Subscrip-
“ tion required by Law, implied some Do-
“ minion over Faith, and was somewhat in-
“ consistent with the Liberty of his own
“ Judgment and Conscience. I have likewise
“ a Copy of his last Letter, directed to the
“ Right Worshipful, and my much Honou-
“ red Friend Dr. *Sheldon*, at *Durham-House*,
“ dated from Sept. 21, 1635, and
“ subscribed, *Your most Loving and True Ser-*
“ *vant*, WILLIAM CHILLINGWORTH.——
“ delivering his Reasons for not Subscribing,
“ and with the greatest Air of Modesty,
“ and Sincerity, that ever breath’d in Pa-
“ per; and concluding, —— It cannot be
“ avoided, but my Lord of *Canterbury* must
“ come to know this my Resolution; and,

“ I think, the sooner the better. Let me in-
“ treat you to acquaint him with it, (if you
“ think it expedient) and let me hear from
“ you as soon as possibly you can. But when
“ you write, I pray remember that my forego-
“ ing Preferment, being in this State where-
“ in I am, is Grief enough to me, and do
“ not you add to it, by being angry with me
“ for doing that which I must do, or be mi-
“ serable. — I transcribed both these Let-
“ ters at *Lambeth*, from the Copies taken by
“ Mr. *Henry Wharton*, and thus attested in
“ his Hand, *Ex Autographis Literis penes*
“ *Danielem Sheldon, Armig. Archiepiscopi*
“ *Nepotem*. I have seen some other Papers of
“ Mr. *Chillingworth*, which were formerly
“ delivered by Archbishop *Sheldon* to Dr.
“ *Sancroft*, then Dean of *St. Paul's*, and by
“ the Lord Archbishop *Sancroft* delivered to
“ his Chaplain Mr. *Wharton*; among which,
“ are Papers thus intitled, *The Absurdity of*
“ *departing from the Church of England,*
“ *for Want of Succession of visible Professors in*
“ *all Ages.* 2. *A brief Answer to several*
“ *Texts of Scripture, alledged to prove the*
“ *Church to be one visible, universally, perpe-*
“ *petual, and infallible.* — With some other
“ Differ-

“ Dissertations of good Use, and seasonable
 “ Service; I know they call him *Socinian*,
 “ and other ill Names; but as he sought
 “ no Preferment, he was at last, for his
 “ Merits, thrust into it, and was every Way
 “ conformable to the *Church*, and faithful
 “ to the King, and set an Example of steady
 “ Moderation.

“ This Paper holding no more, must be the
 “ Measure of my present Writing; I would
 “ croud in my Respects and Service, &c.

Your very affectionate Friend,

St. James's-Street, Westminster.

August 27, 1717.

W^m. KENNETT.

For the fuller Vindication of *Dr. Kennett*,
I think it proper to add,

*The Bishop of Bangor's Answer to the Bishop
of Carlisle's Letter. N^o. 9.*

“ I N Answer to what the Lord Bishop of
 “ *Carlisle* hath publish'd, under the Ti-
 T 2 tle

“ tle of *Remarks*, I think my self obliged
“ to trouble the World, in this Manner once
“ more. The *first Accusation* of me was,
“ that I had *solemnly affirmed* a Falshood, in
“ saying that my Sermon was preach’d with-
“ out the Knowledge of any Man living.
“ Dr. *Snape* publish’d to the World, that it
“ had been read, or seen, and, upon Advice,
“ corrected, before it was preach’d ; and that
“ a *Bishop* would charge himself with the
“ Proof of this Accusation. Upon this I
“ put my whole Reputation : And required the
“ Doctor to name the *Bishop*. He named
“ the *Bishop* of *Carlisle*. The *Bishop* doth
“ not once deny that the Doctor read the
“ *Passage* to him, laying an *Emphasis* upon
“ those Words in it, *before it was preach’d* ;
“ nay, he acknowledges this, p. 13, and p.
“ 40. And yet, in p. 13, he saith, that he
“ never *thought*, and therefore, *is verily per-*
“ *suaded*, never *said*, that the *Advice* about
“ my Sermon, *was given and taken*, before
“ the Preaching of it. In Justification of
“ his allowing the *Doctor* to publish that
“ *Scandal*, he alledges, that he did not mind
“ those Words particularly, upon which the
“ whole Scandal relied. But he saith, *Had*
“ Dr.

“ *Dr. Snape been open with him, in communica-*
“ *ting the Use he designed to make of that Cir-*
“ *cumstance of Time, all the Clutter had been*
“ *prevented.* And yet it appears, by his own
“ Acknowledgment, that the *Doctor was*
“ *open with him:* For that *Passage* he owns
“ was read to him; and, in that *Passage,*
“ the very *Use* design’d to be made of that
“ *Circumstance,* is declared sufficiently to be,
“ to *convict me of a solemn Falshood.* When
“ his *Lordship* comes to *Dr. Snape’s first*
“ *Advertisement,* to which he set his Hand,
“ and these Words, *This is true,* he saith, p.
“ 9, That it was *brought to him so late, and*
“ *so much upon the Spur, that he could but just*
“ *point out the main Failure of it;* that is, *so*
“ *late, and so much upon the Spur,* that he
“ had not Time so much as to refuse to
“ sign it: Which he now begins to repent
“ that he did not refuse, not for *my sake* at all,
“ but his own. Indeed, it would have been
“ to little Purpose to have refus’d it, because
“ he hath over and over again acknowledg’d
“ the *latter Part* of it to be true. And
“ therefore no one can blame the *Bookseller*
“ for not altering that which the *Bishop*
“ constantly allows to be true. After all this,

“ his *Lordship* goes on to leave some little
“ Disgrace upon me, instead of making the
“ least *Reparation* for the great and first In-
“ jury. I beg Leave now, to put together
“ the following *Instances* of his *Lordship's*
“ *Conduct* towards me. In *one* Page the
“ *Bishop* saith, the Main of his Evidence is
“ truly reported in the Doctor's *second Let-*
“ *ter*. In the next Page, that the *one only*
“ *report* the *Doctor* had made of it, which
“ relates intirely to the Alteration of the
“ *Sermon* before preaching, is not *true*. He
“ owns, that he gave the Doctor his Allow-
“ ance to publish that *Libel* : But he saith,
“ when the Doctor read to him that *Libel*,
“ which he was to Licence, he did not mind
“ what was in it. He complains, the Doc-
“ tor was not *open*, to acquaint him with
“ his Design; and yet owns that the Doctor
“ *was open*, and read distinctly that very *De-*
“ *sign* to him exprefs'd in that Passage. He
“ professeth, he did not *project Infamy* against
“ me : But owns that he first willingly fur-
“ nish'd it, and then, after hearing it read,
“ allowed the *Publication* of it. He sub-
“ scribed *Dr. Snape's Advertisement* on Sa-
“ turday; which was to continue the *Infam-*
“ *my*

“ *my* upon me, ’till I call’d for the *Ex-*
“ *plication*: But he saith, p. 13, that
“ what he *intended* by that *Subscription*
“ was very plain on the *Monday* afterwards,
“ to those who heard *his Lordship* and the
“ *Bookseller*, whom I never saw, discourse the
“ Point in the *Lobby*, at the *House of Lords*.
“ In his own *Advertisement*, he saith, that
“ he mark’d that *Mistake* in Dr. *Snape’s Ad-*
“ *vertisement*, which related to the Time,
“ and allowed Mr. *B.* to publish his Attesta-
“ tion to it, *so amended*: But now, he saith,
“ p. 10, that he did not allow it, without
“ *farther Amendments*. In the same *Adver-*
“ *tisement*, he declares, that he *takes his In-*
“ *formant* (Dr. Kennett) *to be a Man of Chris-*
“ *tian Courage and Integrity*. But since the
“ *Dean* will not testify the greatest Falshood
“ in the World, he now leads People to
“ think, that *his Informant* hath neither *Chris-*
“ *tian Courage nor Integrity*. At the same
“ Time I would observe, that *his Lordship*
“ hath been the *Dean’s* old Friend, and I
“ very little acquainted with *him*: That his
“ *Lordship* hath written to him, to be sure
“ earnestly, upon this Occasion, and that I,
“ neither directly nor indirectly, neither by

“ my self, nor any other Person in the
“ World, have sent the least Word, Hint,
“ or Message to him. The World is to
“ judge of the *Testimonies* of the *Bishop*, and
“ the *Dean*. But one Thing I will observe,
“ that the *Dean* hath not yet contradicted
“ himself in *his Testimony*, which I am sorry
“ to say the *Bishop* hath done over and over ;
“ and that this is an Advantage in all Testi-
“ monies. And now, his *Lordship*, after all
“ this, is so far from making me any *Repa-*
“ *ration* for so great an *Injury* in the tenderest
“ Point, that he treats me, as if I had injured
“ him ; and having behaved himself as he saw
“ fit, he charges me with all the Consequences
“ of his own Behaviour. I shall, when the
“ whole of this Matter is finish’d, collect
“ both the *solemn Charge* in *Dr. Snape’s se-*
“ *cond Letter*, and all the *Advertisements* re-
“ lating to it, and make my own *Remarks*
“ upon them ; that the *Memory* of this Af-
“ fair may not immediately perish. In the
“ mean while, I can only solemnly declare,
“ what I am confident the *Dean* of *Peterbo-*
“ *rough* will testify, that he never saw a
“ Line of my Writing design’d for the Press
“ upon any Subject in the World ; that I
“ never

“ never once consulted him, in any Thing that
“ I ever intended to publish ; that long be-
“ fore, and some Time after the *Preservative*
“ was published, I had not the Favour of
“ one *Visit* from him, as far as I can re-
“ member ; and that in any *Visit* which he
“ paid me, after the *Preaching* of my *late*
“ *Sermon*, he never spoke to me one Word
“ about *adding Limitations*. Nor indeed
“ could he, because he knew not *what Li-*
“ *mitations* were wanting, or *where* ; having
“ only heard in general, what every one talk’d
“ of, that some were displeased with it. As
“ for the *other Calumny*, that it was *preached*
“ *without* those Words in it, I do here so-
“ lemnly profess, that to the best of my *Re-*
“ *membrance*, *those Words* were rather more
“ frequently repeated in it, when I *preach’d*
“ it, than they are now in the *printed Ser-*
“ *mon* : Some being added by me in Places
“ where they were not written down. I have
“ heard of *several* very credible Persons al-
“ ready, who can and will testify that they
“ *heard* those Words. But I can give his
“ *Lordship* a *Demonstration* how little can be
“ concluded for the *Negative*, from those
“ who can pretend to say, *They do not re-*
“ *member*

“ *member them, viz.* that a *Bishop* owns he
 “ heard a *Libel* against another *Bishop* read
 “ to him, and believes that some *particular*
 “ *Words*, upon which the whole depended
 “ were read to him, in it, with an *extraordi-*
 “ *nary Emphasis*: And yet saith, he did not
 “ mind so much as to *remember*, that he heard
 “ those Words. I thank God, I can bear, and
 “ forgive. I desire no more, but that Ca-
 “ lumny may lie where it ought to lie; and
 “ that the Infamy of the *Christian Name*
 “ may rest, where it ought in Justice to rest.

BENJ. BANGOR.

About the Middle of *July*, 1727, the
 Dean went with his Son-in-Law, Captain
Howe, to dine with the Bishop of *Lincoln*
 at *Buckden*. After Dinner, the Bishop told
 him, he cou'd not invite him to stay, be-
 cause he expected the Bishop of *Carlisle*
 there that Evening. When the *Dean* went
 away to the Inn, he saw the Bishop of *Car-*
lisle, and Chaplain, and Servant, come riding
 into the Yard. He resolv'd, he wou'd take
 no first Notice, nor yet seem to decline him
 by going away; so he went with a Friend,
 or two, into one Chamber; and his Lord-
 ship,

ship, and his Retinue, into another. The Chaplain (or Kinsman) passed by, and look'd in upon him two or three Times; but the Bishop neither stirr'd, nor sent to him. From hence, a vile Story was made up, and publish'd in the *Post-Boy*, to affront and abuse the *Dean*; which only shew'd how abandon'd the Party was, to invent Lies without one qualifying Circumstance of Truth in 'em, or any one right Conjecture. It was dress'd in such a Stile, and with so little an Air of Truth, that the *Dean* himself was asham'd to take the least Notice of it; but Captain *Howe* thought fit to publish the following *Advertisement*.

N^o. X.

WHEREAS there is a base and rascally Letter directed to the *Author of the Post-Boy*, and inserted in his Paper of *Tuesday, Sept. 12.* And whereas I cannot yet come at the Writer, to give him the Correction he deserves; I think, in the mean Time, that I ought, in Justice and Honour, to inform the World, that I was a Witness of that whole Matter, relating to the late
Visit

Vifit paid by the Dean of *Peterborough* to the Lord Bishop of *Lincoln* at *Buckden*, and (know every Circumftance to be contrary to) what that Fellow has affirm'd. He fays, that *Dr. K. going to P—gh, thought he could not, in Civility, pafs fo near my Lord of L--c--n, without calling to fee how his Lordship did.* But I fay, that *Dr. K.* was neither going to *Peterborough*, nor returning from it, nor was there any *Civility* in not paffing fo near without calling; but, in Truth, the Dean and I, in his Time of Refidence at *Peterborough*, came over to *Buckden* one Day, purpofely to make his Lordship a respectful Vifit. He fays, *It being juft about Dinner-time, he (the Doctor) resolv'd to fee whether the Bishop kept a good Houfe or no.* I do fay, that we were there before Prayers, and were at Chapel before we were at Dinner, it being a publick Day, and other good Company with us. He fays, that *My L. of L. is a very jocofe Gentleman, and an excellent Companion.* To which I muft needs fay, that his Lordship has all the Gravity and good Manners that becomes his facred Order. He fays, *My L. being willing to divert himfelf, and try the Courage of the Doctor, told him, that he was heartily glad*
to

to see him, and the more, because the B. of C. was to be with him that Day, and that he hoped, that being together, they would clear some Matters, which 'till then had seem'd very dark and intricate. I do say, that there is not a Word of this true, any farther than that the Bishop took Notice, that he expected the B. of C. that Evening in his Road to the North; and I think his Lordship did not say so much 'till after Dinner. He says, this unwelcome News startled the Doctor to such a Degree, that it made him WHITE again, &c. I say, that he is a dull Dog, and has no more Wit or Sense than he has Truth or Manners in him. He says, the B. perceiving he had carried the Jest too far, and not willing to spoil his Friend's Dinner, desired him to be easy, for that he did not expect my L. of C. 'till Six or Seven o' Clock in the Evening. I do say, that there was no such Jest at all; it is his own Banter, without any Thing of good Air or Spirit in it, 'tis Lying for its own sake. He continues on, and says, Thereupon K. when he saw, or at least believ'd the Danger past, resolv'd to make the best of a bad Market, and answered, that for his Part, he was only sorry that he could not stay 'till the Bishop came, for that,

that, far from fearing him, he should be very glad of such an Opportunity to clear up Matters, and see what my L. of C. could say for himself. I say, this is all of the same Stuff, impudent Falshood all; and so is every Word of what follows; But by this Time Dinner was brought, and after having eaten plentifully, and drank the King's Health, just as they were adjourning to the Tea Table, they heard the rattling of a Coach in the Yard. The B. of L. rose up at the Noise, and looking out of the Window, O dear, said he, here is my L. of C. come three Hours sooner than I expected him. Pray excuse me, Mr. D. I must go and receive him. Accordingly he went down. I say, the B. of C. did not come to the Palace while we were there, and when he came afterwards to an Inn, he came on Horseback, Ergo, not in a rattling Coach. He says, In the mean while, the Doctor creeps out at the Back-door, goes to the Stable, bridles his Horse, and gallops away as fast as if he had ten thousand Duyvelkindts at his Crupper. Poor Wretch, not fit to guess when he never guesses right! There was no Back-door to creep out at, but one Way of coming or going by the Bridge and Fore-Gate. Nor were our Horses set up in the Bishop's Stable,

Stable, but at the Inn; nor did the Doctor come or go away on *Horseback*, but in my Chaise, with a Pair of my Horses. He says, *When the two BBs. came up, they found the D. gone.* I am sure the Dean was gone from the Palace some Hours before the BBs met in it. For, to tell the whole Truth, that this *Tory* Puppy has made the Foundation of so many Lies; when staying some Time after Dinner, we had taken our Leaves of the B. of L. we went to the Inn where we had set up, and having good Company, a Knight of the Shire, and another Justice of the Peace, we agreed to rest awhile, and take a Glass of Wine: As the D. was upon the Stairs, he saw the B. of C. come riding in, and alighting from his Horse within the Gate: The Dean did not stir 'till the B. went hastily into another Room, and staid there without speaking or sending one Word to the D. In about an Hour's Time we went away, and left his Lordship, I think, in private. — What can I say more to such an impudent Writer, but that if ever I meet him, I shall deal a better Way with him; and if I cannot find him out, I will make the *Post-Boy* answer for him. In the mean Time,

Time, it is a Pleasure to me, to see how much the Dean has suffer'd from an impotent Faction, for his Loyalty to my Master the *King*, and for his good Opinion of the Publick Services, done by my Friend to the Lord Bishop of *Bangor*, who has been persecuted and unmov'd with a Multitude of Calumnies and virulent Reflections. To prevent another false Story, I must declare, that his Lordship has given me no Advice, nor has any Knowledge of this Matter. My Writing is a Volunteer to serve my King, and Church, and Country. It is a Part of my Profession to hate Lies, and chastize Rebels. I honestly set my Name, and dare any Man in the World to contradict me.

Pall-Mall,

Sept. 18, 1717

JOHN HOWE.

F I N I S.



POSTSCRIPT.

THE Reader is desir'd to leave out a Line or two in the *first* Page, *viz.* that Mr. *Basil Kennett* was possess'd of the *Sine Cure* of *Orgaswick*; he only, it seems, performing the occasional Duties in the said Parish, as the Author is since inform'd: Whose Desire to publish this Account of the Life and Writings of Bishop *Kennett*, as soon as possible, may have occasion'd some other small Mistakes; but he assures the Reader, there are none that are *wilful*; and, he hopes, none *material*. If any *such* appear, he will be very glad to correct 'em, if these Papers come to another Edition; or in the *Supplement*, which he has Thoughts of Publishing some Time or other, by itself, containing several other Letters and Papers of the Bishop's, now in his Possession.

ERRATA.

PAGE 50. Line 15. for *was*, read *is*. p. 52. l. 19. after *particular*, add, *Favour*. p. 61. l. ult. after *Sermons*, add, *some of which*. p. 89. l. 16. after *Lord*, add, *D.* p. 90. l. 8. after *me*, add, *out*. p. 110. l. 1. omit, *and indeed*. p. 108. l. 7. for *Dr.* r. *Mr.* p. 114. leave out the Words — *an Inscription on a Marble Stone, affix'd near the great Door of the Church (when finish'd) declaring by whose Charity and Bounty it was erected; and.* p. 120. after *Marble*, add, *Stone*. p. 163. l. 16. join *Revolution* and *Archbishop* together, thus: p. 165. for 1716. r. 1717.

The Author's great Distance from the Press, and Want of Copies of the several Letters printed in these Memoirs, oblige him to leave any Faults, possibly committed in them, to be amended or excus'd by the Candid Reader. U

BOOKS printed for, and sold by
S. Billingsley at the Judge's-Head
in Chancery-Lane.

WHITBY on the *New Testament*, 2 Vols. Fol.

Bishop Kidder's Demonstration of the *Messias*.

Archerley's Britannic Constitution, demonstrating the Original Contract, &c.

— Supplement to the *Britannic Constitution*.

Dr. Fiddes's General Treatise of Morality, form'd upon the Principles of Natural Reason only. With a Preface, in Answer to the Fable of the Bees, and some Remarks on an Inquiry concerning Virtue, by the Earl of Shaftsbury.

The Rule of Conscience; or Bishop Taylor's *Ductor Dubitantium* abridg'd and methodiz'd.

Billingsley's Sermons against Popery.

Harris's Sermons on the *Messiah*.

Juvenal Delphini.

Arithmetick made so easy that it may be learned without a Master, after a new and concise Method, the like not as yet extant. Translated from the *French*.

Several Persons who have already made use of this Book affirm, that one may, by reading it with some Care, learn Arithmetick effectly without the Help of any Master.

Memoirs Litt. June 1725. Page 452.

Miscellanies, by the late D. of W-n. Dean S. and others. Publish'd by Mr. Ralph.

Night; a Poem. In 4 Books. By Mr. Ralph. 2d Edition.

Zeuma; or the Love of Liberty: A Poem. In 3 Books.

Stogdon's Life and Poems; publish'd by Nich. Billingsley.

An Essay against unnecessary Curiosity in Matters of Religion, apply'd particularly to the Doctrine of the Blessed Trinity. By Will. Newton, Rector of *Wingham* in Kent.

A Sermon preach'd in the Parish-Church of *Wingham*, July 2, 1727. occasioned by the Death of his late Majesty King George. By the same Author.

Sermons on various Subjects. By the Rev. Mr. Jer. Hunt.

The Earl of *Essex's* Vindication of the War with Spain. Publish'd from an Original Manuscript.



The Life of the ... Dr. White Kennett, late Lord Bishop of Peterborough
With several original letters of ... Dr. Jennison ... Sunderland, Kennett
and some curious original papers and records never before published

London 1730

Biogr. 576 gt

urn:nbn:de:bvb:12-bsb10064222-0